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# THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

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No. 1

## The Progress of the Kingdom

*What is said about the Apportionment*

ON another page will be found a statement from the Board of Managers concerning the apportionment of the funds needed for the missionary campaign during 1902. The apportionment has been made in accordance with the instructions of the Board of Missions at the General Convention. It is not a tax or an assessment. It is simply "the application to missionary work of tried business methods combined with Christian energy and faith. It is the division on an equitable basis of the responsibility common to all." While the apportionment may not be perfect in all its details, it will be found to be substantially fair. No diocese or parish is obliged to accept it, but we are confident that none will ask release from doing its best to discharge its share of the common burden. Responses from many of the bishops show that a fair trial is to be given to the new plan. Bishop Codman's message from Maine, "I have no doubt that we shall do it," is echoed by Bishop Nichols with the assurance that California "is in thorough accord with the plan, and will at once start the campaign, though it may take some time to make it effective." From the mission field of the Northwest the assurances of co-operation are particularly hearty.

Bishop Morrison is sure that the people of Duluth "will do all they can"; Bishop Leonard says that "Salt Lake will do its best to furnish the amount assigned"; from Boisé comes the reply: "It is the right plan, and you may count on our meeting our assessment"; while Bishop Mann, speaking for his new district, writes: "I can promise now that we will do what we are asked." From still further afield comes Bishop Rowe's cordial message: "You may rely upon Alaska for \$196.87, the amount expected under the system of apportionment. I will see that it is met." In some of the missionary dioceses of the Middle West the same spirit finds expression, as, for instance, when Dean Davis says for Missouri: "We shall do all we can to meet the apportionment"; or when Bishop White writes from Michigan City: "I cheerfully accept this assessment, and shall do all in my power to see that it is forwarded as early in the year as possible." Asheville for the missionary districts, and Georgia for the missionary dioceses, may be taken as typical of the attitude of the South. "You may count upon us," says Bishop Horner, "for the amount named. Our clergy have already indicated their willingness to try to reach an amount equal to if not more than the apportionment"; while Bishop Nelson says: "I shall do what lies in my

## The Progress of the Kingdom

power to bear what is regarded as a reasonable share for the Diocese of Georgia." Thus the note of loyal co-operation has been distinctly sounded from the mission field itself; there can be no doubt of an equally loyal response from the well-to-do dioceses.

### *The Connecticut Plan*

CONNECTICUT has already shown how one diocese, at least, intends to fall in with the apportionment plan. Within a fortnight after the amount of Connecticut's share had been communicated to the Bishop, he sent to the clergy and laity a circular letter transmitting the action of the diocesan committee. Unlike most dioceses, Connecticut has a committee appointed by the diocesan convention to co-operate with the Board of Managers in furthering the Church's mission. This committee met with Connecticut's delegates to the General Convention, and with a member of the Board of Managers, divided the \$21,781.21, which had been assigned as Connecticut's share, among the parishes, expressed its approval of the plan and asked for it an "honest, hearty and persistent trial by all the clergy and laity of the diocese." The committee pointed out that the parish apportionment may be given through separate offerings for Domestic, Foreign, Negro and Indian missions, but suggested that "it is desirable that as little restriction as possible should be laid upon the Board of Managers by any greater specialization." The committee believes that, if this business-like method is carefully followed, the deficit will become a thing of the past, the demoralizing uncertainty resulting from it will be done away, and "we shall wonder how a haphazard absence of method lasted so long."

Conceived in the same spirit is Bishop Leonard's message to his diocese. "The Church at large," he says, "is arousing to her missionary obligations and has issued a call which we in Ohio must heed. We are asked to raise \$9,192 for the work of Church extension in the

great world life, and we must do it. We can accomplish this without difficulty if every male communicant in our diocese will give just one dollar to Christ for His Church."

### *A Western Texas Conference*

IT is a far cry from Connecticut and Ohio to Western Texas, but there, too, are evidences of missionary awakening, as shown not only by readiness to accept the apportionment plan, but also in the interesting diocesan conference recently held at Cuero. This conference grew out of a suggestion made some months ago by Dr. Lloyd, that at least once a year each bishop should endeavor to meet with his clergy for the consideration of the missionary duty of the Church. Papers were read and discussed upon missionary organization and machinery, on the purpose of diocesan and parochial divisions, and on the relation between the Church's activity abroad and her growth at home. Good honest criticism of the missionary machinery in general, and of the Board of Managers in particular, was a feature of the conference, and our only regret is that the criticism in detail has not reached us. It would be interesting to have the mission field's opinion of the missionary organization. But, however the conference might express its opinion concerning the things that might be improved, there was no question of its loyalty to the cause, for the offerings at all the services were given to the Board of Managers to meet the current deficit. Western Texas proposes to make this missionary conference an annual one, and the Bishop says that "if the clergy everywhere could get the help that we have gained, the question of deficits would soon be settled."

### *The Rochester Conference*

THE Committee which planned and carried through the conference at Rochester last month has made a large contribution to the missionary life of the Church. Although arranged primarily



to meet local needs, its influence will be felt not only in this country, but in the mission field. For few things, other than actual participation in it, could do so much to hearten missionaries everywhere as the knowledge of such a conference as this. If the conference had done nothing more than open the way to some definite endeavor to use the men of the Church for the furtherance of her mission, it would have fully justified the time and money it cost. The Board of Managers, through a special committee, has under consideration the recommendation of the conference to formulate plans "to associate the men of the Church to learn about and further missionary work." Whatever is done will, we hope, be characterized by simplicity and take the form of a movement, rather than an organization. The desirability of a masculine counterpart of the Woman's Auxiliary may be doubted, but everyone will desire to see just what the Conference recommended—the enlistment of men in some definite manner on a simple and sensible platform to learn about and further the Church's missionary work. That this can be done successfully, a few parishes in Philadelphia have already demonstrated. The rector of the Church of the Holy Apostles, for instance, says that the effect of the parish missionary society of men "has been capital. It has interested not only the zealous workers, but many lukewarm members."

*A Spokane Success*

THE article on "The Future Diocese of Yakima" recalls five years of successful work. In 1896 the present rector of North Yakima, then in charge of a delightful suburban parish in Delaware, answered the call to go to the front by offering for service in the District of Spokane. He found things in a rather broken-down condition, but went to work with hearty good-will and now has the satisfaction of looking back upon some real achievements. The parish has assumed its proper place as "the home of

the best moral conscience of the community." It has won the support of earnest people and has inspired them with a higher life-purpose. As the natural outcome of this new spirit the parish is entirely independent of any outside aid, and has the satisfaction of giving to others. The pleasant rectory is much more than a home for the parish priest and his family. It is really the social centre, in the best sense, of the parish and town life. To it come the men and women who make up the working force of the parish, to consult and plan for work to be done. In it many a lonely individual, far away from home surroundings, finds much of home suggestion. Not long ago, in writing to a friend, the missionary's wife said that the family was that day spending its first day alone in the rectory in nearly a year. What has been done in this Spokane town is typical of what can be done in others in the same state and throughout a large section of the West, but the doing requires far-sighted and patient men, who are so thoroughly convinced of the greatness of the future, and their part in shaping it, that they will joyfully refuse the numerous "calls to larger fields of work."

*What Oklahoma Needs* BISHOP Brooke is convinced that "the supply of young, active,

trained men, who yet are 'plain men of the people' in the best sense, is not as large as the Church demands." It is natural that he should think this, since for some months he has been endeavoring to find three clergymen for definite work in as many different sections of his district. He asks men to undertake work in what he calls "the most thoroughly American corner of the United States," made up for the most part of people from rural neighborhoods or small towns. The Church has a great opportunity to go in strength into such a community while in its formative period and really have a share in shaping its life. The kind of men the Bishop



needs, so far as their family relationships are concerned, are "young unmarried men, willing to wait and work three years, at least, before making a home; or, mid-aged men, married, but whose families are such in size and age as not to call for home support or advanced school privileges." So far as other qualifications are concerned, the Bishop does not ask for "a great genius, a prodigy of learning, or the finished product of aesthetic culture, ecclesiastical or secular." He does want men of common sense and earnest spirit, knowing something of Western life or willing



to learn, "well-taught Churchmen, holding the great principles of the Church, and not making test questions out of smaller and debatable principles." Men with doubts to preach can contribute nothing to Western life. Plain, positive truth—not only preached but "daily taught from house to house, patiently and perseveringly, in the midst of prejudice against the Church, indifference and worldliness in the Church and out of it, and a vast amount of vagary, sensational and emotional religion"—is the constructive element that Oklahoma needs. The Bishop wants to hear from men with no desire for mere adventure and without romantic ideas of frontier picturesqueness in their eyes, but simply with a sane, self-denying wish to do humble and hard work.

A Paris Medal for the Indian Lace-makers

THE average person would be apt to say that there could be absolutely no connection be-

tween such an occasion as the Paris Exposition of 1900 and the Indians of Minnesota. The accompanying illustrations supply proof to the contrary, for they reproduce for the information and satisfaction of all of us the massive gold medal received a few days ago from the Exposition authorities by Miss Sybil Carter, as the award won by her Indian friends in Minnesota for their lace ex-



hibit. It would be difficult to find any more convincing evidence of the success of Miss Carter's work, or of the capacity of the Indians to receive and make the most of patient instruction. If this were all the medal stood for, it would still have a large significance, but those who read beneath the surface know that the lace-making industry among these Indians is the direct result of Christian missions, and that every bit of lace that went to Paris represents not only skilful fingers, but really noble Christian character—the kind of Christian character that finds frequent expression in service for others, as was so well shown by the article in our December issue about the gift of the Birch Coulee women to the triennial offering of the Woman's Auxiliary.



*The New Bishops  
in North  
Dakota and the  
Philippines*

DECEMBER witnessed the consecration of two of the bishops elected by the General Convention. On

December 4th, in Grace Church, Kansas City, which he had served as rector for twenty-five years, Dr. Mann was consecrated Bishop of North Dakota. The law of service as the law of leadership was the theme of the Bishop of Iowa's stirring sermon. The consecration of Dr. Brent to the Philippine bishopric was an event of exceptional interest, since it represented the first extension of the American episcopate to American territory beyond the sea. The service in Emmanuel Church, Boston, December 19th, was dignified and impressive. Bishop Hall, as the preacher, spoke eloquently of the new bishop's work as one of reconciliation in the ministerial, ecclesiastical and national spheres. Upon the second of these aspects Dr. Hall remarked: "The Roman Catholic Church has had its opportunity in the Philippine Islands, absolutely unchallenged and unimpeded, and surely there can be nothing venturesome in saying that it has sadly failed to win and train the people for Christ our Lord. The question for us is this: Are we to say to Filipinos and others in the islands, If you cannot accept the Roman presentation of the Christian religion, you shall have none; or, if you have any, you must have what we, with all respect and charity, believe to be a maimed and inadequate presentation of the truth and grace delivered by Jesus Christ? Are we to say, Because you cannot accept the Creed of Pius the Fourth, you shall not have the Nicene Creed, nor shall you have the Sacraments guaranteed by the historic ministry; you shall be deprived of links with the historic Church, of the safeguards of the ancient creeds, of the restraint of episcopal oversight, of an approved liturgy and established order?" In the national sphere Bishop Hall outlined an inspiring field of influence by

saying that the new bishop "may do much to bring about a reconciliation between the natives and the civil and military authorities of this country. He will have a great opportunity to uphold what President Roosevelt has spoken of as 'our high aim,' to maintain 'governmental honesty and efficiency.' He may help all, in civil or military authority, judges, teachers, nurses, merchants, to maintain the line they wish to take, but which other influences often make it difficult to maintain, an attitude of real friendliness and respect for the natives over whom our rule is established; to remember that we are there for the better progress of the islanders and to help them; and not to exploit the islands for our own aggrandizement."

*St. John's, Shanghai, and Its  
New Building*

FORTUNATELY, no harm seems to have been done by the typographical error

which made us say on page 801 of the December number that \$50,000 (instead of \$20,000) are needed for the new building of St. John's College, Shanghai. Certainly no one has yet given the larger, or even the smaller amount. In the meantime the president and faculty of the College are looking anxiously to the beginning of the new term early in March. Last March they had to turn away over one hundred young men because of lack of accommodations. The number of applicants this year will almost certainly be as large, and probably much larger. No missionaries, particularly those who have given the best years of their life to the development of St. John's, can anticipate with satisfaction the necessity of saying "No" to scores of young men who come knocking at the doors asking for Christian education and ready to pay for it. Perhaps if Dr. Pott should leave his work in China for a year and come back to the United States, go from parish to parish and from town to town, speaking at meetings, interviewing people and begging for gifts, the needed amount might be secured. But why should such an uneconomical course be

made necessary? Why might not someone who wishes to erect a memorial think of the Church in the mission field instead of the Church at home? The Woman's Auxiliary has set an admirable example in this particular in choosing the new building for St. Mary's Hall, Shanghai, as their memorial to Mrs. Twing. Or, if we may be permitted one more suggestion, why, since the women of the Church have given the new building to St. Mary's, might not the men of the Church give the new building to St. John's?

*The Government  
and the  
Indian Schools*

THERE is much satisfaction in remembering that the admirable mission boarding schools of the Church among the Indians of South Dakota have never received a penny of Government money, by contract or otherwise. But for many years they have been allowed to receive, as was proper, from the United States Indian agents the rations and annuities to which the children in the schools were entitled, and which they would have received through their parents, had they been living in camp or on a reservation. The recent instruction of the Commissioner of Indian Affairs, given without warning, to the Indian agents to cease the issue of rations and other supplies to children attending mission schools, whether entitled to home rations or not, has seriously jeopardized the very existence of the schools. Bishop Hare has found it necessary to ask the Government to correct an order that cannot do otherwise than work injustice. The Government, if the decision of the Commissioner of Indian Affairs is sustained, will be in the peculiar position of penalizing Indian children for attending mission schools, provided by the Church at the solicitation of a former President, General Grant, while Bishop Hare will be obliged to devise some plan for securing an additional \$6,000 a year for the support of the schools. Everyone will agree with President Roosevelt when he says

in his message to Congress that the time has come to treat the Indian as an individual and a citizen rather than as a member of a tribe, but it hardly seems possible that the way to begin to do this is to deny the children in schools the aid they would have if they were running wild on the prairie. We are sure the President does not hold this view. His unqualified commendation, at the Ecumenical Conference, of the work of the Christian schools in the Indian country, precludes such a possibility.

*A Layman's Work  
for the  
Young Men of Asia*

ONE of the most significant events of the first year of the new century in the mission field, has been the visit of Mr. John R. Mott to Japan, China, and India. Undertaken primarily to meet and confer with Christian students and their leaders in Asiatic lands, Mr. Mott's visit has also given him opportunity to meet large numbers of non-Christian students, particularly in Japan, and to place before them the claims of the Christian life. In four weeks he held eighteen important student meetings in such centres as Tokyo, Kyoto, Sendai, Osaka and Nagasaki. Over 11,000 young men attended them, and 1,464, chiefly students, gave in their names as desirous of beginning a Christian life or learning something more of Christianity. Doubtless many of them will never become Christians, but even so, the result of these meetings is remarkable. Mr. Mott is the first religious worker allowed to speak in the Imperial University in Tokyo. In addition to this evangelistic work, he held conferences with the foreign and native workers of the Young Men's Christian Association in Japan.

*"Christian Men  
of Vigorous  
Years"*

MR. MOTT'S work in China was no less striking, though it proceeded along slightly different lines. The most important event of his visit seems to have been the meeting

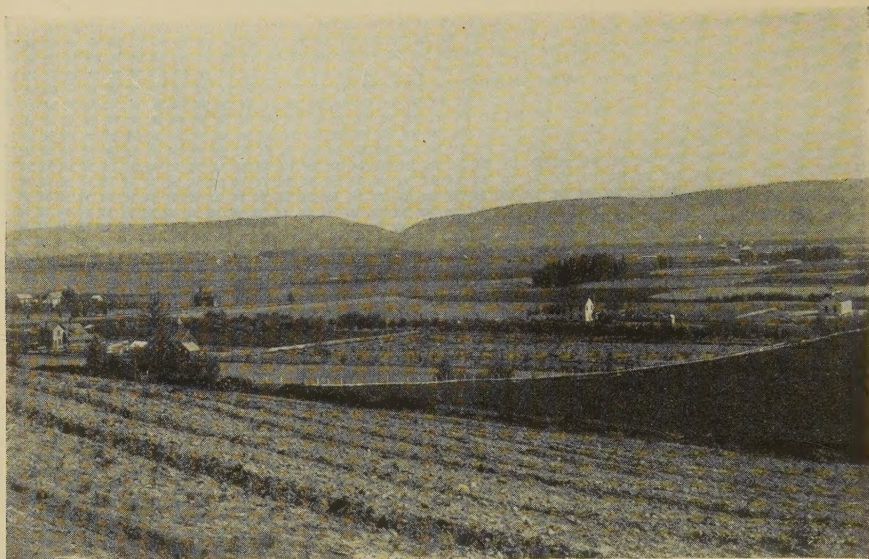


of the third national convention of the college Y. M. C. A. in the old southern capital of Nankin. The attendance was purposely restricted, yet 170 delegates, 131 of them Chinese, came from thirty-three institutions in eight provinces, while 500 other clergymen and laymen, chiefly Chinese, attended the meetings. The earnest spirit of these young Chinese Christians, the name of whose association, by the way, means literally "Christian Men of Vigorous Years," was shown in many ways—among others in their gifts of nearly \$900 (gold) to carry on the general work of the Association. This matter has a distinct bearing upon the work of the Church in China since in St. John's College, Shanghai, and Boone School, Wuchang, branches of the college Association are doing successful work. One of our missionaries who attended the convention with some of the students says: "I find that our Chinese delegates have gained far more from the conference than I had dared to hope. Its presuppositions have not escaped them, and they have a far larger idea than before of the Kingdom of God, both as it is and as it ought to be made in China."

"O. O. M."

FOR some years the Ohio branch of the Woman's Auxiliary has provided one-half the support of a woman physician in China. At its last annual meeting the branch decided that it could do, and therefore ought to do, more than this, and has accordingly informed the Board of Managers that it would be responsible for the full support of Dr. Juliet N. Stevens, who recently went to Shanghai to continue the work so well begun by Dr. Gates. It is understood that the gifts for this specific purpose shall not interfere in any way with, but rather be in addition to, the usual offerings for gen-

eral work. We hope that other branches, as well as parishes and individuals, may follow this example. The "O. O. M." plan has worked admirably in the Church Missionary Society of England. "O. O. M.," it may be explained by the way, stands for "Our Own Missionary." Many an English parish is able to point to the fact that it not only has its parish priest for work at home, but also "our own missionary" for work abroad. Of the 918 C. M. S. missionaries, no fewer than 414 are "O. O. M.'s." There is opportunity for great development of this plan in the work of our own Church. A mere beginning has been made. A communicant of an Eastern diocese for some time provided the support of a Western missionary bishop. For six years the Church Students' Missionary Association has been supporting one of the China staff. A few individuals, parishes, or Sunday-schools support native workers, but the number might be greatly increased. Even as we write, there comes a letter from an aged veteran of the Civil War, now resident in a soldier's home in a Western state, enclosing thirty dollars, saved from a scanty annuity of less than \$400 a year, for a year's salary of a native helper in China. What more natural than that a parish, blessed with the ministrations and leadership of a faithful clergyman, should desire, pressing as the needs immediately about it may be, to have the privilege of supporting a second clergyman as its special representative in some distant field? It can be done in scores of instances, and that, too, without diminishing the regular offerings for missions. Rather we think, under the awakened sense of responsibility and privilege resulting from the special work, the usual offerings would be increased. Let us have more "O. O. M.'s."



LOOKING OVER A PORTION OF THE YAKIMA VALLEY

## The Future Diocese of Yakima

BY THE REVEREND HAMILTON M. BARTLETT

THERE is a relatively small part of the State of Washington, larger, however, than the State of Massachusetts, which will undoubtedly some time, though not probably during the lifetime of the writer, constitute the "Diocese of Yakima." Geographically, it is the valley of the Yakima River, but to the ecclesiastical eye of faith it is best described as above. It contains two promising gold districts, a large coal area, a copper region, vast tracts of timber, ample grazing lands, a great and fertile wheat country, water-power enough to run a thousand factories, and about 800,000 acres of land that can be easily irrigated, and which produces the choicest fruits and most surprising crops of hay and other kinds of farm produce. It is a land of sunshine, where two crops of strawberries and other

small fruits are grown in a single season, and with a climate that is as good for the human family as for the vegetable kingdom. On one side are the Cascade Mountains, with their highest snow-clad peaks in plain view, and on the other is the Columbia River, which carries a larger volume of water to the sea than any other American river, while through the centre runs the swift-flowing Yakima, which falls more than 3,000 feet in its course of 125 miles. Moreover, this productive region is only a short distance from two cities—Portland and Seattle—which are likely to dominate the Pacific northwest as New York and Philadelphia the Atlantic coast, and Chicago and St. Louis the interior.

The material development of this region is about as certain as another sunrise. Its resources will not be allowed

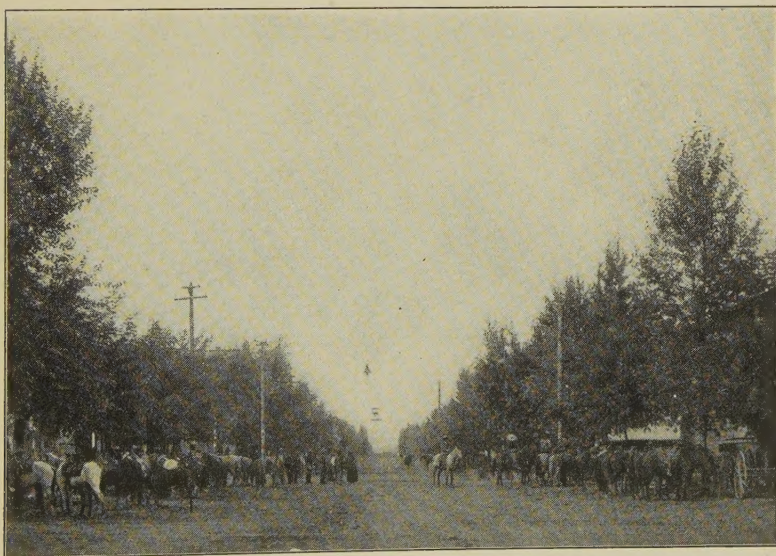


to waste, its mines will be developed, its irrigable land all brought under cultivation; it will gradually become thickly settled, and when population has come its rivers will be compelled to work, manufactures of many kinds will be carried on, and the region will have its share of wealth and prosperity. It does not need faith to see this, only the ability to make logical deductions from plain facts.

Would it not be wise statesmanship and good economy for the Church to begin to make plans for the "Future Diocese of Yakima" now, so that churches and Church institutions may grow up with the country, exerting a commanding influence upon its development from the start, imparting ideals, educating young men and women, providing for its work so effectively that all men shall take knowledge that the Episcopal Church is the most wisely managed and practically successful of all the many churches? True, we have a small beginning of this already; we have four missionaries at work among 30,000 people, and nine missions, two of which will shortly be self-supporting. We

have three church buildings, with two others building; but what are these in a territory larger than the State of Massachusetts! We have never yet been able to build a church as soon as it was needed. The Church is invariably late on the ground. In a rapidly developing country opportunities spring up quickly, and the Church which is quick to act gets the ear and support of the people. Why should not the Apostolic Church show an apostolic earnestness and ability to seize opportunities, rather than leave these qualities to be shown by Methodists and Campbellites? It is a question of profound importance whether the early paramount influence shall be exerted by the Church, or by some denomination. If it is by the latter, the work of the Church will be hard for generations, and the results of work slow and poor. Delay in seizing opportunities means a heavy percentage of wasted effort for the future.

If the Church were to plan wisely for the "Future Diocese of Yakima," it would send us two more good men at once, at a cost of about \$400 a year each. It would start a school for girls and an-



A STREET IN NORTH YAKIMA

other for boys, so that it might furnish what no denomination in this region furnishes—a religious education, or an education under the sanctions of religion for the young. Too great praise cannot be given to the Church schools which have been established in the West, notably the Annie Wright Seminary at Tacoma, and St. Mary's Hall at Spokane. The women trained in these schools have been among the best missionaries the State has had. They show conclusively what the Church training can do for the Church, as well as for the refinement and religious instruction of individuals.

The "Future Diocese of Yakima" needs a hospital also, that it may care for the bodies of men as well as their souls. If these institutions were started now, with a small endowment, they would do an invaluable work, and would

grow with the country. Their sufficient endowment could be safely trusted to the future, and would come from their environment. No finer young people exist in the world, or worthier of education, than the young people of the Northwest, and the Church which wins and trains them will be amply repaid.

Is it visionary to talk about such a distant thing as the "Future Diocese of Yakima," which the present writer will surely never see? It may seem so to those who have never seen the splendid promise of this region. Its material development is not visionary; it is certain. Men are planning it, carrying it forward now, staking everything they have upon the promise of it. And surely it would not be visionary, but merely Christian statesmanship, to provide that the development of Christ's Church should keep pace with the material.



THE RECTORY AT NORTH YAKIMA





THE SHINTO SHRINE OF KII

## Tsuruga: The Town, Its Temples and Traditions

BY THE REVEREND J. ARMISTEAD WELBOURN.

AT the southernmost end of what the Japanese call the "north country," but which we foreigners consider as part of the west coast, is the little town of Tsuruga. The conservatism and opposition to Christianity, as well as the bad winters and heavy rainfall which characterize the remainder of the section, are true of this town also. Tsuruga is a dingy, flat little place, with nothing but long, narrow streets of uninteresting shops, yet it is situated at the head of a most beautiful bay. On the shore the fishermen, clad in picturesque straw coats, draw up their boats; at the dock and in the harbor are many native craft and steamships, for the port is well known. Whether one looks at the bay from the railroad where the rice fields in terraces rise up to meet the train on the mountain side, or from a nearer point where one can gaze out to sea, whence there may be sailing in a little fishing fleet whose square bits of sail gleam white in the sunlight, the bay is as charming as one would wish.

Like many another apparently insignificant town, Tsuruga is not without some historic interest. In the fourteenth century Prince Takanaga, son of the Emperor Godaigo, being attacked and overcome by Ashikaga Takaiiji, the Shogun and a notorious rebel, committed suicide in his castle according to the ethics of his time. The Kanagasaki Shrine now stands on the site of this castle and was erected by the imperial house and by the people in memory of the prince. The huge stone *torii* or gateway in front of it was given by some rich man and is the sure sign of a Shinto shrine. Shinto is so largely a worship of the great dead of the State that the erection of a shrine or *torii* in their honor is more an act of loyalty than of religion. Close by this ancient shrine is the railroad car-barn and the dock where the trains are switched out to load and unload.

Then, much earlier than Takanaga, in 201 A.D., the Empress Jingo, who had herself put on armor after the death of her husband, set sail from here on her

conquest of Korea. The women of Japan in ancient days were not as quiet and retiring as they have since become, and among them were women of war and of affairs, but the most renowned of all is Jingo. In Japanese history and tradition there are many tales of this ambitious lady, who not only subdued the rebels in her own country, but was led by the gods to set out to conquer a fair land beyond the seas.

The only time that I have ever seen Tsuruga at all lively or interesting was at its annual festival in honor of Jingo, her husband and her son Ojin, who became the god of war after his death. These three are worshipped at the *Kii no Miya* or the *Kii* shrine, and at the festival time the temple grounds resemble a county fair, with stands and booths and crowds of people; for even more than in the West has a holy day become a holiday. At that time also in a dozen places in the open fronts of the houses are lay figures, portraying hand-to-hand conflicts of great heroes. The horses are gaily caparisoned and the knights in armor, while the display of magnificent brocades and embroideries is really surprising for such a place.

Considering the fact that Tsuruga is over fifteen hundred years old, it is not to be wondered at that our little mission, started some ten years ago, has not made more headway against the heathenism prevailing for so long a time. The church building was once a godown, or fireproof warehouse, given by a well-to-do merchant who became a Christian through the influence of his daughter, a student at St. Agnes's School in Kyoto. It was remodelled, and is not at all unchurchly in appearance. In the rather lofty roof the heavy joists and beams appear, the walls are well tinted in solid colors, and windows high up at either end give sufficient light. Altogether, I have seen many a homelier church interior than this old godown. The ignorant fanaticism of the townspeople is shown in the fact that this church was attacked soon after it was built, but a godown is pretty strong and so it bears no ill effects.



"TSURUGA IS A DINGY, FLAT LITTLE PLACE, WITH NOTHING BUT LONG, NARROW STREETS OF UNINTERESTING SHOPS, YET IT IS SITUATED AT THE HEAD OF A MOST BEAUTIFUL BAY"





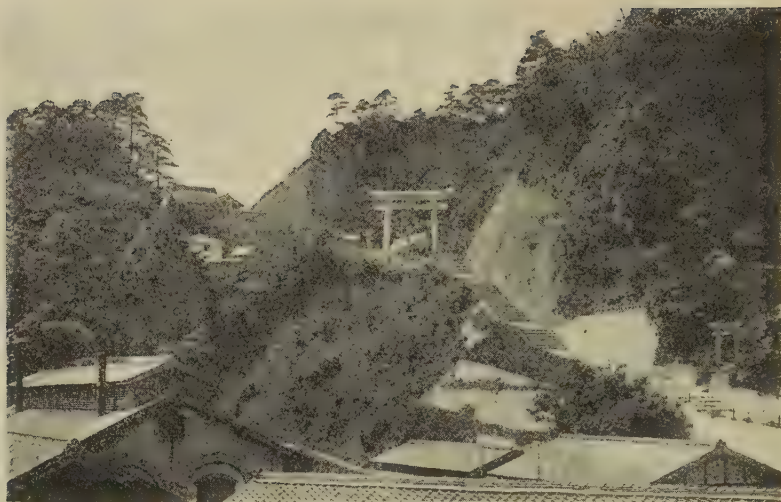
A JAPANESE HOTEL FRONT

Tsuruga is just half way between Kyoto and Kanazawa. Formerly Bishop Williams, the present Bishop McKim and Mr. Tyng all visited there from the south; but it is now under the charge of the Kanazawa station. When Mr. Chapman or I go there once a month we have the experience of stopping at a Japanese hotel, which would be a novel one to most of the readers of *THE SPIRIT OF MISSIONS*. The first thing to do is to take off your shoes in the entrance-way on which open the office and kitchen and the living-rooms of the host. You can then go upstairs to your room, where paper screens open out on a tiny veranda, and whose outlook is upon a little garden of green and stones down below; a Japanese garden is almost always attractive, no matter how small. A maid brings a little box of live charcoal, for a Japanese would want to smoke immediately, and then tea and cakes. Afterward you are left to yourself and when you want anything you clap your hands. There is a chorus of long-drawn "*Hai's*" from below and a maid comes trotting upstairs.

The meals are brought to your room and the various dishes—rice, soup, fish raw and cooked, and a raw or pickled

vegetable—are placed on a little raised stand in front of you while the maid sits opposite and refills your bowl with rice from a big lacquer or wooden bucket affair. At night the outside wooden screens on the veranda shut you up as if you were in a box, even in summer; comforts are spread out on the floor for your bed, sometimes fine ones covered with silk, and you cover up with one, two, or three more, according to the weather. The maid brings a big paper-covered night-light and bows her head to the floor, bidding you to "honorable rest," which you can enjoy peacefully, until the clatter, clatter at the opening of the screens wakes you early in the morning.

Near Tsuruga is a garrison of several thousand soldiers, and Mr. Ota, the catechist, has taught English to the officers and also to the *gendarmes*. He is not allowed to teach Christianity to them in class but has done so privately at their homes or in his own house. A few have already become Christians, many are interested and willing to be instructed, and he says that most of them would become Christians except for the pressure from above. It is undoubtedly true that in many places in Japan there is an objec-



KANAGASAKI TEMPLE, TSURUGA

tion to Christianity, expressed or not expressed, among the higher officials, both civil and military. If the commandant of a post is favorably disposed, or at least does not object, all is well; but if he be known to oppose, the men under him are afraid to embrace Christianity.

If you ask the reason for the opposition of these upper officers, who are men of education and intelligence, people hardly know. It may be the influence from higher quarters still, or the conservatism of the man himself which frowns down upon a new religion of which he knows



THE SECOND ENTRANCE TO THE KII SHRINE, TSURUGA



nothing coming to replace the ancestral Shinto. Another reason, almost certainly, is the evil lives these officers are living. They are of course not in favor of a religion which would disapprove of them. Whether it be a single one or a combination of these causes, or others still, unknown, the opposition exists in Tsuruga.

The catechist also knows socially the leading men of the town, but when he tries to talk to them about religion they turn their backs and display an absolute indifference. Many of their lives, too, are not above a reproach they would avoid. When the upper classes are of this sort, one can expect but little from the uneducated and superstitious.

Tsuruga is not at all an exceptional place in its opposition to Christianity; indeed, it is but an example of many and larger towns strung all along the railroad to Kanazawa and beyond. As yet we have no missionary or catechist in any of them. Though work on this west coast, except in Kanazawa, be discouraging in one way, yet what are discouragements when we see every day the obvious need of these people for a Saviour both of body and soul?

## Asheville Notes

LAST month the Bishop of Asheville made a tour of Gaucey, Mitchell, Watauga, and Ashe Counties, where the Church has no resident minister at present. The places visited cannot be reached by railroad, though these counties contain the most beautiful scenery and the best cattle grazing portions of all the mountain sections of North Carolina. Two railroads have been surveyed through the district and will probably be built within the next two years. Bakersville, the county seat of Mitchell, was visited in the summer by a destructive flood in Cane Creek. The prettiest street of the town was literally washed away, with the houses on both sides of the street. The creek now runs, in part of

its course, where the street once was, the stone curbing of sidewalk being left in some places in midstream. Much suffering was caused by this unprecedented rise of the small creek. One church was entirely washed away and another greatly damaged; but our little chapel stands on high ground, far out of any possible danger from flood.



THE historically interesting mission at Valle Crucis, in Watauga County, is now in a flourishing condition, with two teachers and fifty-five pupils in the day-school. Several of the older people of the section can recall the occasion of the visit of the school to the consecration of the church at Wilkesboro some fifty miles distant. It was in the year '49, and the boys marched all the way, carrying banners before them, and singing hymns at intervals. The way was a long and weary one, over high mountains and down the eastern slope of the Blue Ridge.



ON the border line between Watauga and Ashe Counties the Bishop spent the night with Mr. Dobbin, who is now eighty-seven years of age, sound of mind and in good health. He was baptized more than three-quarters of a century ago by old parson Miller, and four of his grand-children were baptized by the bishop during this visit. The history of the Church in this part of the mountains, and of the people, is interesting in the extreme.



THE appropriation from the Board of Managers enables the Bishop of Indiana to keep six missionaries, including the archdeacon, at work in the out-of-the-way places of his diocese. There has been steady growth during the year, and the outlook is hopeful. Care has been taken in the opening of new work, and every effort has been made to spur the parishes and missions already established to care for the missionary needs of the surrounding districts.



THE BUND AND YANGTSE

## Hankow

### 'The English Concession and the Native City

BY M. C. HUNTINGTON

THE English Concession in Hankow has a frontage on the Yang-tse River about three-quarters of a mile long, and extends back from the river perhaps a quarter of a mile. This tract has three principal streets running through it lengthwise, the Bund along the bank of the river, the Middle Street, and the Back Street. Quite recently the Middle Street has been named the Tung-ting Road, and the Back Street the Poyang Road, but the old names give a clearer idea of the plan of the place. These three streets are crossed by five short streets running from the Bund to the Back Street. The five streets were at first numbered but have now been named after the leading English business firms.

The house belonging to the American Church Mission in which Mr. Ingle lives, is on the corner of what was

Fourth street and the Middle Street, and the main piece of our property in Hankow runs from the Middle Street to the Back Street, about midway between Fourth and Fifth streets. On that lot, fronting on the Back Street, is St. Bartholomew's House, containing guest-rooms, the rooms in which the Rev. Mr. Wang and his family live, and insufficient and crowded quarters for the Choir School, and our large Chinese Church, St. Paul's. This will seat seven hundred, and is one of the largest places of worship in Mid-China. The new Ladies' House is also on this lot, near the Middle Street entrance, and is at present occupied by Miss McCook, of Hartford, Miss Mason, of Detroit, and Miss Carter, of Montclair.

A few minutes' walk from the house in Fourth street brings us to the Bund. In





RIVER FRONT AT HANKOW

the course of the year the Yang-tse varies in height fifty or sixty feet, and for the security of property the Bund has a fine retaining wall, very solid, running the length of the concession. In time of flood the water is at the top of this wall; at low water there are long stretches of mud between the foot of the wall and the water, though even in its lowest state the Yang-tse is not less than a mile wide at this point. It is truly a grand river.

At the top of the wall is a broad asphalt walk, kept perfectly clean, the usual promenade of the foreign residents. No Chinese are allowed to walk there. Next there is a strip of green-sward where there are trees and seats. This is also kept for the concession residents and is a pleasant place for the foreign ladies and children with their nurses. Then comes the broad public thoroughfare full of people, coolies carrying burdens, 'rickshaws, foreign carriages, sedan chairs, Chinese gentlemen, many Chinese boys and a few Chinese women. Beyond the street is a broad concrete pavement, and then the handsome buildings of the foreign business houses and residences, shaded by

trees and with many beautiful flowers in pots on the steps and verandas.

Several stone stairways lead from the top of the wall down to the water. Each stairway is twenty-five or thirty feet broad, and has about fifty steps. There are also two or three wooden ways leading down to the water—not stairs, but what one might call very broad gang-planks. While the river is low a scaffolding is run from the top of the wall to a point on the brink of the river, and from this scaffolding piles are driven as supports for the planks. On this scaffolding one sees a circle of eight or ten men who stand quite still singing a kind of monotonous chant. It looks a little like a band of the Salvation Army beginning an out-of-door meeting by singing to draw a congregation, and remembering that there are all kinds of religions here—men who come to say their prayers on the Bund to the sun as it rises, for instance—one stops to look and wonder if this may be a religious observance. Then at a certain point in the chant all together lift a heavy circular stone and bring it down with all the force its own weight can give it on the



THE CHOIR OF ST. PAUL'S, HANKOW



"ST. PAUL'S CHURCH WILL SEAT 700, AND IS ONE OF THE LARGEST PLACES OF WORSHIP IN MID-CHINA"

*The screen down the centre aisle is to divide the men from the women worshippers*



pile they are driving. Three times they lift it and let it fall with louder singing, then fall back into the first crooning till the same point in the song is reached when the "pile-driver" takes another turn at work.

Hankow is the largest tea port in the world, and also the centre to which other goods are brought from the interior provinces for export, and to which foreign importations are brought to be distributed over the interior. All this vast trade is loaded and unloaded by armies of coolies with bamboo carrying-poles. Early in the morning they gather in flocks on the stairs to secure the work

city, over to Hanyang, or down to the German and the Russian Concessions which lie below us on the river. (We speak of the river here as people in Old Testament times did of the Euphrates, with a "capital letter" as the school-books say, "in token of respect.") There are very many water-carriers, for the water for this great city is supplied from the river, and "laid on," as the English say, by the primitive method of buckets, one at each end of a carrying-pole, between them a coolie, very likely naked to the waist. I saw the other morning an alert young coolie probably moving all his household possessions. On one



MOVING HIS HOUSEHOLD POSSESSIONS, INCLUDING THE BABIES

which will give them "cash" for their daily rice; up and down these stairs they go continually all day long, sometimes singly, sometimes in pairs, grunting and groaning in unison, carrying bricks, chests of tea, bags of rice or sugar, great bundles of hides, bales of cotton, bushel-baskets full of ducks' eggs, vegetables for the market, buckets of water, large baskets full of live fowls, furniture, everything imaginable, including much personal property; for all along the bank among the larger vessels are *sampans* or little boats, most of them waiting for hire, ready for a few cents to take you and all your possessions across the river to Wuchang, up into the great native

end of his carrying-pole was a red chest, a blue cotton wadded quilt such as the Chinese use for a bed, and a water-scoop; on the other a very large basket with a big earthen jug, a bowl or two and other household articles, in the midst of which sat upright, calm and dignified, a naked brown baby.

The coolies are very picturesque. Their loose blue garments show much more than they hide their strong brown limbs and bodies, and they will carelessly arrange a strip of blue cloth to protect head and neck, in lines which continually recall the drapery of old Greek statues. There may be people at home who would be surprised to hear of the

beauty of the Chinese, but really they are a handsome nation—often such splendid brown and red complexions, fine black eyes, white teeth, and remarkably well-shaped heads. Here, for instance, comes a tall coolie, holding up his head as if he were a king and carrying himself in so stately a way (acquired, doubtless, under heavy burdens which developed legs and back) that if he were only in a dress-suit in a drawing-room

policeman, either Sikh or Chinese, is always to be found at the head of the stairways where the throng of Chinese, coolies and others, cross the Bund walk to go to the river, and a loud warning note from the policeman is quite sure to stop the coolie who tries to pass in front of a foreigner. There is also a small mounted police force, an occasional Sikh on horseback slowly patrolling the concession.



CONVICTED THIEVES WEARING THE CANGUE

and as unconscious of his clothes as he is now of his somewhat scanty raiment, it would make his fortune as a leader of society.

Order is kept and property protected in the concession by a police force of *Sikhs* from India, tall, dark, bearded men dressed in brown *khaki* with scarlet turbans and very likely wearing gold earrings. Their religion is said to be a modified Mohammedanism. Under them is a force of Chinese policemen, also in *khaki*, but made after the Chinese fashion and with red tassels on their hats. A

At the upper end of the Bund, and facing the length of it, is the building containing the Municipal Council offices. Here at certain hours of the day—for instance, at six in the morning and six at night—the policemen, both *Sikhs* and Chinese, who are just being detailed for duty may be seen drawn up in line to receive their orders. At the side of this building sit or stand the convicted thieves, chained to the wall and wearing as punishment the *cangue* or great wooden collar.

Go past the thieves and through a



large gate, and everything is changed, for you are in the great native city of Hankow. A little English girl in the concession doing her geography lesson with her governess was asked the population of Hankow.

"Perhaps a hundred and fifty," she answered after a few moments' thought.

"But the native city, my dear?" gently remonstrated the teacher.

in the corners are pools of unmentionable filth, the buildings are high enough to exclude the sun from the street except when it is just overhead, and are continuous, with no open spaces except where, once in a while a narrow alley, darker, rougher and dirtier than the street, connects it with the next. The street sides of the houses and shops can be entirely open and though they are



"WE INCLUDE THE NATIVE CITY IN HANKOW"

*An English writer, after speaking of the homes of Westerners in China, draws a contrast between them and Chinese life when he writes: "By a sudden and painful transition you find yourself in a Chinese street. Many pages of description could not render realizable to those who have never been in China all the various nastiness with which you find yourself confronted. Many English, born and bred in China, have never walked through a Chinese street, but those who have, know and never forget. An English street looks so empty afterwards, all swept and garnished; nothing left lying about, not even a pig or a baby"*

"Aw," said the child, "do you include the native city in Hankow?"

Hankow was to her the bright, pleasant concession; but we "include the native city in Hankow." The streets are irregular in width or rather in narrowness, being from perhaps ten feet to fifteen across, just as it happens. Through the middle runs a pathway of rough stones, often slippery with black mud;

closed at night by movable wooden shutters there are very few days, even in mid-winter when snow is on the ground, that the shutters are not taken quite away in the daytime. Besides the shops, on each side of the street are stalls and itinerant vendors with all sorts of things for sale, small wares, vegetables, books, live fowls, meats, strange dried fruits and nuts, and es-



CHINESE SHOP FRONTS AND PASSERS-BY LOOKING AT THE FOREIGNERS

*In the background is a missionary selling tracts and Bibles*

pecially hot cakes, rice and other kinds, and slender, finely-twisted fried cakes eight or ten inches long, called "dough-strips," ready for the passing crowd to buy and lunch as they go. For the narrow street is thronged, not with loafers, but with a steadily moving, endless procession of working people. Enormous bales, boxes, sacks, bundles of hides, everything one can think of and many things one never would think of, are being carried quickly by the ubiquitous and innumerable coolies; occasionally the bearers of a sedan-chair give their peculiar warning cry and every one tries to save one's self, for a chair has "right of way"; the most degraded-looking dogs hunt for garbage in the crowd and bark at beggars and foreigners; blind beggars sit by the wayside and cry loudly for alms as they recognize the sound of the foreign shoe; beggars who are not blind seem to walk all around you though keeping pace with you and pressing their demands; bright-looking,

round-faced children are in the throng, and some women hobbling stiffly along on their poor bound feet and waving their arms like windmills to balance themselves. But there is such an air of vigorous activity and industry about the people as a whole that one is constantly reminded of the words of a recent traveller and thoughtful observer: "These people are no decadent and outworn stock; they are equal to life's demands and have a firm hold upon the future."

The little shops have no windows, but as I said, one entire side is open to the street. Around the walls and from the ceiling of some are hung bamboo chairs of various styles, while in the middle of the floor the owner and his family are at work making more chairs or couches; some shops have great piles of the very broad straw hats, as large as a small umbrella, which the coolies wear in summer; some have rows and rows of metal pipes along their walls; some have



furniture, stools, chairs, tables, cupboards, all made on the premises and the manufacture going on almost in the street. The china shops have shelves to the very top, filled with cups, bowls or vases, and larger vases, piles of plates, etc., are on the floor.

Enter one of these shops. The Chinese merchant is polite, not urgent or obsequious, but quite willing to take down anything you may wish to examine even from the highest shelf. There are no other customers, but by the time you have had the first bowl taken down to look at, the open side of the shop is full of people. Hardly a man in that hurrying throng but has time to stop and see what the foreigner may be going to buy or hear what he may say to the shopkeeper if he speak Chinese, or at least listen to the barbarous jargon which foreigners speak to each other! There they are, crowded close together, all who

can possibly find place, forty or fifty of them, bright black eyes intent on your every motion, brown ears all erect, so to speak, for every sound. They seem a good-humored crowd, too. The shopkeeper oburgates them and they fall back an inch or two, but are soon in the same place again. Once when they were really in the way to something which I wished to see, I waved my hand at them and said in English, "Good people, there are really too many of you," and understanding the motion they made way for me with beaming smiles. It is a picturesque crowd, and also you feel you are giving a great deal of entertainment to a very large circle as you loiter over your little purchases. If the pieces have been given to you in dollars and cents (Mexican) you may glance over your purchases at the end, "Bowl, fifteen cents, dish thirty, *wing* twenty-five," etc., and take out the right amount from your

Miss E. L. McCook

Miss C. M. Mason



The Rev. and Mrs. J. A. Ingle, and their children

The Rev. L. H. Roots

The Rev. A. M. Sherman

A PORTION OF THE HANKOW FOREIGN STAFF

*When the photograph was taken the Rev. D. T. Huntington was in the United States, and Miss Carter had not reached Hankow*

purse and lay it on the counter or table. Then the master of the shop and all his assistants will look gravely at you, in their eyes the unuttered question, "How can *you* tell how much it is?" From some hidden recess an ancient abacus is produced, the slender brown fingers begin to manipulate the balls, and in time, wonder of wonders, they find it is just the amount which the foreigner so carelessly laid on the counter.

It is hard to realize that all among these people stories are being industriously circulated and fully believed of the

foreigners kidnapping children either to get their hearts and eyes for medicine or to bury them under the sleepers of the new railway as an offering to the evil spirits who might, if not propitiated, bring misfortune on the enterprise. Yet so it is, and the anti-foreign feeling is steadily fanned to flame under orders from Peking, and every ebullition of hatred, destruction of property or life, receives hearty though perhaps somewhat secret, approbation from the Empress Dowager and her supporters.

## How the Work of Missionaries is Hindered

THE following correspondence from a Shanghai English paper not only explains itself, but also explains why many Chinese find difficulty in reconciling the teaching of the missionaries with the actions of some of the foreigners from Christian countries. Nine times out of ten it is just these foreigners who "deblaterate against missions"—to use Robert Louis Stevenson's expressive phrase—by trying to belittle the character and ability of the missionaries, and by declaring that their work is fruitless, or worse.

### The Charge

*To the Editor of the North-China Daily News:*

*Sir:*

It is surely high time that the attention of the community should be drawn to the disgraceful behavior on the part of a small section of its number toward the Chinese in the public streets.

Not a few complaints have been made by resident Chinese referring to such unmannerly behavior, and pointing out its danger in creating a feeling of hostility and revenge which, though now suppressed, will doubtless one day wreak itself on those who, probably, are entirely innocent and defenceless.

An instance of this the writer witnessed with much disgust yesterday

(Sunday). Proceeding along the Shantung Road, between the Foochow and Hankow Roads, at 5:45 P.M., a foreigner, wearing riding breeches and leather gaiters, and carrying a riding stock in his hand, passed on a nickel-plated free-wheel bicycle.

A few paces in front of your correspondent and friends he struck a Chinese gentleman a severe blow across the back with his riding stock. The blow was not only unnecessary, there being ample room for the bicycle to pass, but was also an act of impudent brutality.

The sooner an example is made of one of this despicable class, the better it will be both for the good name and safety of foreigners resident in Shanghai.

I am, etc.,

JUSTITIA BRITANNICA.

15th July.

### II. The Corroboration

*To the Editor of the North-China Daily News:*

*Sir:*

Will you allow me to thank you for your leader in this morning's paper?

As the writer of "Play the Game" in "Sport and Gossip" has seen fit to charge writers of letters which have appeared in your columns with "gross exaggeration of impudent invention," I trust you will allow me room for this letter over my own name.



In the description of the misconduct given in "Justitia Britannica's" letter last Wednesday, there was neither exaggeration nor invention.

The incident occurred as described, and was seen by three witnesses, one of whom was your correspondent. As regards the "lowering the prestige of the Westerners" in the eyes of the Chinese, it seems to me far less likely to produce that effect if foreigners publicly protest against and repudiate the ungentlemanly and brutal acts of a small section of their number, than if they behave in Shanghai to Chinese (by no means always "mean-dering coolies" or "somnambulist chit coolies") in a way which, did a Chinaman behave so to a Britisher in a British town, would certainly end in the police court.

I am, etc.,

H. L. WILLETT BEVAN.

London Mission, 24th July.

### III. The Striker's Version

*To the Editor of the North-China Daily News:*

*Sir:*

Mr. Willett Bevan's letter in your issue of to-day leaves me in some doubt as to whether he was the writer of the letter signed Justitia Britannica or no. If I may assume that he was, and if there is any merit in uncovering from anonymity, permit me to say that I am the foreigner referred to in these eminently foolish productions.

The facts were these: I was left but little room to pass on my bicycle in the Shantung Road by a number of pedestrian Chinese, and, having rung my bell and shouted in vain, I in one instance laid my crop over the shoulders of one Chinaman, who, far from feeling any hostility in the matter, laughingly turned to me in half apology for his absent-mindedness.

The "blow" was no blow at all, and certainly could not be described as severe; your correspondent's use of words such as "impudent brutality," "despicable class," "safety of foreigners," "disgraceful behavior," "ungentlemanly and

brutal acts" seem to me to display just the rabid tub-thumping qualities which are so frequently developed in persons of non-industrial pursuits.

I am, etc.,

CONRAD M. TULLOCH.

25th July.

### IV. What an Educated Chinaman Thinks of It

*To the Editor of the North-China Daily News:*

*Sir:*

I admire the straightforward conduct of Mr. Conrad M. Tulloch in glorifyingly acknowledging that he was the man who laid his crop over the shoulders of a Chinaman in Shantung Road, and I hold a still greater admiration for the discretion Mr. Tulloch exercised in using his crop on a Chinaman who was affable enough to laugh in half apology; had the Chinaman, in this instance, been a European, Mr. Tulloch would have got not a half apology but a black eye, and would have made an undignified descent from his bicycle, thus interrupting the industrial pursuit upon which he was bent.

What a contrast between the high Western civilization and low Chinese savagery!

It is so long since I returned from abroad that I am quite ignorant as to how cyclists behave nowadays when riding through the crowded streets of big cities in England, Europe, and America, so I will leave that point for foreigners who have frequent communications with their home people to give an answer.

Being myself a Chinaman, though unfortunately the few years' sojourn in the West has civilized me just enough to know how to get angry when a crop is laid on my shoulders, and knowing Mr. Tulloch's propensities in wielding the crop, my courage fails me at the last moment to sign my own name, and I will simply be

Yours, etc.,

A CHINESE.

26th July.

# A Hindu Festival

BY SUSIE SORABJI

MAGNIFICENT snow-capped mountains lifting their white heads, range behind range, tier beyond tier, ridge above ridge, in almost insolent grandeur; stretching away in limitless space and forbidding the fancy of anything beyond; and there, issuing shyly, almost reluctantly, from this snowy home, is the sacred Ganges. Sparkling, silver-pure, translucent, one can hardly believe it to be the same sluggish, green, serpent-like stream that coils in snaky treachery around Benares! The *Puranas* represent the Ganges as flowing from the toe of Vishnu, and as having been brought down from heaven by the saint Bhagiratha to purify the ashes of the 60,000 sons of the King Sagara who had been burnt by the angry glance of the sage Kapila. Ganga was angry at being brought down from heaven; and Siva, to save the earth from the shock of her fall, caught the river on his brow, and checked its course with his matted locks. Sprawling in irregular but picturesque beauty on the banks of the river is the city of Hurdwar, almost as sacred as Benares. The Vaishnavas call it *Haridwara*, "Vishnu's gate"; the Saivas, *Haradwara*, "Siva's gate." It was, however, a sacred spot long before either Vaishnavism, or Saivism assumed its present form.

The great attraction is the bathing *ghat* with the adjoining temple of Gaya-dwara. Hundreds of thousands—nay, millions of pilgrims from all parts of the country flock here in search of salvation, and soul-peace, and heart-joy. The great festival is held on the first day of *Baisakh*, the commencement of the Hindu solar year, and the supposed anniversary of the day on which the sacred Ganges was brought to earth. Every twelfth year the feast is peculiarly sacred, and the crowds are immense. The strictest police regulations have

been rendered necessary in order to prevent accidents of a fatal character. In 1819 no fewer than 430 persons were crushed to death in the terrible excitement that prevailed. For weeks before the great day, religious men of various degrees of sanctity—and an equal degree of dirt and unwashedness—exhort the weary pilgrims to seek salvation where it is to be found. The waters at a given moment will be possessed of particular power. The moment is announced by the ringing of a single bell. Forgiveness for the sins of a lifetime is to be obtained by precipitation *just then* into the stream. Should the pilgrim manage to bathe himself, and utter a certain prayer ere the bell cease ringing, *all* his sins will be cancelled. So great is the crush, however, that multitudes are prevented from entering at the propitious time. In that case they receive forgiveness commensurate with the time they have been in the water.

Religious frenzy runs high, and virtue and morality, alas, deplorably low. The people, intoxicated with *bhang* (liquor) and fervor, rush wildly down the flight of steps to the river's brink. Millions of voices accompanied by deafening *tom-toms* (native music) make day hideous. Then silence—sudden, intense, appalling! Silence more awful than the terrible noise that preceded it. Silence in which the heart of the great multitude beats with one throb. Silence in which one passionate, wordless prayer rises from millions of souls. Nature herself seems to be hushed into expectancy. Then on the heavy air there rises a single bell; only one moment is that single bell distinguishable. A hundred others join in chorus, and the foremost in the crowd fling themselves into the sacred Ganges, and hardly escape being crushed by those who in their turn are nearly killed. Poor, misguided, seeking multitudes! Wait, if



you can, and watch them the day after the festival, when frenzy has died down, and they turn their faces homewards all unsatisfied, to traverse again the weary miles they crossed a few weeks back, in search of salvation. Too often cholera or fever seizes them ere they reach their own towns.

It is heart-breaking to think of the millions thus moving with upstretched, imploring hands—hands that reach out

after the great Unknown God—toward the chasm that engulfs one-fifth of the world. God help and pity the millions of India. Ah, He does pity them! “I have compassion on the multitude,” I hear Him say: “I am waiting for *you*, My disciples, to be moved with a pity that will know no rest, until those hungry souls be fed with the Bread of Life!”

## Pilgrimages and Sin in India

BY THE REVEREND C. A. R. JANVIER

HINDUISM is to a startling degree a religion of sacred times and sacred places. Its sacred times are so many that school work is positively demoralized by the frequency of the holidays that have to be granted to the boys! Its sacred places are as numerous as its sacred times. There are sacred rivers, and peculiarly sacred places on those sacred rivers; there are sacred springs and sacred lakes and sacred tanks and sacred mountains. And when you get the conjunction of a sacred place and a sacred time, you secure such a result as is portrayed in the frontispiece of this number of *THE SPIRIT OF MISSIONS*. Such massing and crowding of humanity would be almost incredible were it not for the camera's unerring evidence. What it means in the way of insanitary conditions and the spread of contagious diseases can easily be imagined—especially if the holy place be a tank! So serious is the menace to public health that the British Government has long since begun to take an active part in the preparations for and management of these religious gatherings. Sanitary regulations are enforced, pure water whenever possible is supplied, and pilgrims from areas affected by disease are prevented from attending. It is no uncommon thing to see in the *Pioneer* such a notice as this: “Owing to prevalence of plague, no tickets will be

sold from Blankpur station to Hardwar during the time of the approaching religious fair.” Indeed, the chief of police connected with some of these places is often a more important functionary than the religious leaders in charge!

The place of pilgrimage best known to the writer is the river junction at Allahabad, the capital of the mis-named North-West Provinces (the British Government, by the way, is at present struggling with the problem of a new and more accurate name for that region). The Hindu still calls the city *Pryāg*, the name it bore before the Mohammedan conquest, and he calls the place where the sacred Jamna empties into the more sacred Ganges the *Tribeni*, or *three* rivers, because he believes that at the point of junction the two rivers are joined by the still more sacred and invisible *Saraswati*. To bathe in that mystic mingling of holy waters is ever a source of blessing, but peculiarly efficacious is the blessing if the bathing be at the time of an eclipse or at the great *mela* (religious fair) held annually during the month of *Māgh* (Jan.-Feb.); and even more blessed is the benefit, if the ablution be during the great *Kumbh* or twelfth year observance of this *Māgh mela*. The situation on such an occasion can never be fully appreciated, even after you have ridden through the seething, surging mass on

an elephant, and then looked down upon it from the overhanging walls of Allahabad fort. All India seems to be gathered on the rivers' sandy banks.

But after all the question of deepest interest is, "How far do these great gatherings indicate, as they are almost universally taken to indicate, intense religious fervor and deep longing for deliverance from sin?" Many years of acquaintance not only with two of the most popular religious fairs in Northern India, but with all classes of the people themselves, force the writer to the conviction that religious fervor is far from occupying the leading place assigned to it, and that the longing for deliverance from sin plays but a sadly unimportant part. In the first place, these gatherings are a glorious picnic for the people, especially for the women, who have few outings. Great companies march together along the road to the *mela*, rejoicing and shouting as they go. Cart-loads of women creep creaking along, while their occupants sing and chatter and laugh. It is anything but a solemn function, either on the journey or at the destination. In the second place, these gatherings are great opportunities for buying and selling, and the gay booths and tawdry toys are no small part of the attraction. Many of them are regular trade-marts, especially for live stock. At the Makanpur *mela* near Cawnpore (an immense annual nondescript gathering at a Mohammedan shrine on a Hindu sacred day!) you will find acres on acres covered with cows, horses, buffaloes, camels and even elephants, brought there for sale; and it really takes hard searching to find the shrine and the religious element of the show. Then, too, there are not a few who attend because of the special opportunities afforded for evil doing, and the vilest trades are vigorously plied in the heart of some of these religious gatherings.

But even the religious or semi-religious motives that bring the crowds require analyzing. The religion of many of the people is but a mixture of caste rules with superstitious observances born of fear. They worship capricious deities whose peculiar fancies must on no account be crossed, and who must at all cost be kept in a good humor. There is nothing more efficacious in this direction than a pilgrimage. Not only is calamity averted, but the fulfilment of almost any wish can be secured; and no small proportion of pilgrims visit the shrines simply to gain a worldly end through the religious observance. Here is a farmer who wishes to secure a good harvest, here is another who wants his cows to calve; there is a woman who has been cursed with daughters and is eager for a son, and there a merchant who is anxious to succeed in some not too honest "deal." Over and over again has the purpose of *mela* attendance been thus stated—*Apni murád ko purá karne ke wáste*—to secure the fulfilment of one's desire.

That there are honest seekers after spiritual deliverance among the pilgrims, it would be folly to deny; but they are few, and they are often counted many times over, for their unsatisfied longings carry them from shrine to shrine, from holy place to holier still, till their lives are worn out in the empty effort. But of the masses of the people, even among those who crowd and sing and shout and bathe in sacred tanks and rivers, it may safely be said that they are indifferent to spiritual truth and untroubled about their sins. It is one of the things that the Christian Church needs clearly to realize, that the claim of India's millions upon us for the Gospel does not lie in their religiousness and longing after light, but in the fact that false philosophy, whether fatalistic or pantheistic, has combined with widespread immorality to destroy the sense of sin and deaden spiritual desire.



# The Rochester Missionary Conference

December 4th to 8th, 1901

BY OUR SPECIAL CORRESPONDENT

SIX months ago the rector of Christ Church, Rochester, suggested to the clergy of the city a plan for holding a series of local meetings during Advent to present the Church's missionary duty and activity. Their purpose was to be an educational and spiritual arousal, rather than any immediate endeavor to raise money. An executive committee of five clergymen and two laymen, appointed by the arch-deacon of Rochester, with the assistance of seven efficient sub-committees and the co-operation and counsel of the secretaries at the Church Missions House, carefully developed the plan. The result was a conference of signal interest, which has been described as "a distinct advance in the life of the Church."

The Conference began with a devotional day. To this fact can be traced no small measure of its success. The first service was a celebration of the Holy Communion early on the morning of December 4th, when the Rev. Dr. Bodine, of Philadelphia, gave a meditation upon "Christ's Intercession for His Work." At mid-day in St. Luke's Church, and again at Christ Church at three in the afternoon, with an increasing number of listeners, Dr. Bodine spoke upon "The Holy Ghost in Missions" and "The Place and Power of Prayer in Missionary Work." It would be impossible to fully describe the effect of this day, but its influence was undoubtedly felt through all the succeeding sessions.

At eleven o'clock in St. Luke's Church the Right Rev. Dr. Walker, as bishop of the diocese, extended a cordial greeting to all, outlining the purpose of the meetings and happily drawing attention to the personality and labors of some of the speakers. The bishop further manifested his warm interest in the

Conference by presiding at every session.

## The Conference Sermon

At eight o'clock Wednesday evening St. Paul's Church was crowded for the Conference sermon, preached by the Bishop of West Virginia from St. Peter's words to Our Lord—"Nevertheless, at Thy word I will let down the net." The dominating idea of the last General Convention, the bishop said, was that of missions. It could hardly have been otherwise in view of the splendid offerings from the Sunday-school Auxiliary during Lent, and from the Woman's Auxiliary at its triennial meeting. Yet throughout the Church there is an evident lack of real, active interest in missions. This is due in part to the fact that the mission field is at so great a distance from most of us that the work within it seems unreal. But the greatest hindrance to the aggressive support of missions is the mistaken idea of many Christian people that the congregation of which they are members is a field to be worked by the rector, instead of a regiment to be led by him in the work of advancing the frontiers of God's Kingdom.

Thursday, Friday and Saturday were divided alike as to the exercises and the places in which they were held. Each morning in St. Luke's there was a conference and open discussions upon present questions of administration, followed at noon by an address specially designed to reach the men of the city. Each afternoon at St. Paul's there was a setting forth of what the Church is doing in her different missionary fields. At night in Christ Church there were addresses upon broad and inspiring missionary topics.

## I. The Mid-day Addresses

**Missions and Civilization**

An outline of the noonday addresses shall come first. "Missions and the March of Civilization" was the topic presented on Thursday by the Rev. Dr. Lloyd. No report could adequately reproduce this edifying and inspiring address. Asking first the question why these two words, Missions and Civilization, were coupled, since civilizations existed before Christianity, Dr. Lloyd proceeded to show that the only worthy and enduring element in any civilization has been and must be drawn from faith in and communion with the living God. Why did older civilizations perish, and that little nation on the Mediterranean endure and lift up the nations that were fallen into degradation? What did that nation have which the others had not? It was the vision of an ideal; the vision vouchsafed to the Father of the Faithful, and shared by him with all the people of God—the ideal not alone of individual life, but as well of national character. Abraham could not describe it; but somehow it enabled him to see Him Who is invisible, and made it impossible for him to bow down before an idol. It is the same vision of the heavenly ideal which guided the pen of President Roosevelt in his recent message to Congress. One reads not the subtle sentences of the mere politician, but the frank declarations of a man whose statesmanship is grounded upon the faith of a Christian; and who has read history to such purpose that he would impress upon his readers the lesson that the dominant nation in this twentieth century must be the one which looks upon all men with the eyes of Christian fraternity; and which recognizes that what gives character to government comes from God.

There can be no civilization worthy of the name until first there is the missionary, proclaiming and illustrating the ideal. Japan, as we have it to-day, came from what? Just this: someone went and lived a Christian life in that land, and the

idea took root and grew until the ancient heathenism and its debasing practices are doomed; and the island government begins to assume a leading position amongst the great ones of the earth. Why did two of the Chinese officials during the recent uprising dare to amend an imperial edict so that it should enjoin not the murder of Christians, but their protection? Because, as they declared, they could not believe that their government desired to be disgraced in the eyes of the world by such a proclamation. Where did those pagan officials acquire that idea? From commerce, or from war? From neither; from the missionaries. If ever the fact and power of the Incarnation of Jesus Christ should become lost to men, they would inevitably, in spite of all their culture and learning, wealth and power, drop back to the level of brute beasts.

**Missions and Unity**

On Friday the mid-day address was by Bishop Graves, on "Missions and Christian Unity." Home Churchmen may think little and complacently about disunion; but in the foreign field one cannot escape its damaging effects. It produces a wretched spirit of competition amongst the home authorities, resulting in pressure upon the missionaries to supply such statistical evidence of progress as shall enable the Boards to justify themselves to each other. It requires the maintenance of several schools or hospitals where one or two should be sufficient. Worst of all, it shuts off, in some measure, the several groups of native converts from each other. Some say they look to the mission field for the solution of the problem of Christian reunion; but it is unfair to roll this burden on to the missionaries. The man in the field is bound to hold to the standards of the Church whose agent he is; and he inevitably does represent his special body of Christians. Real unity can never be attained by the sacrifice of principle; but it surely might be facilitated through the softening of



prejudices. In mission work a man is thrown back on what is fundamental in Christianity. The very language of the heathen prevents the possibility of juggling with words. The strangeness of his message and the limitations of his vocabulary compel him to define and state his belief briefly and clearly. It is thus that the missionaries in the field are drawn more closely together than the churches at home. Whatever special form of Christianity they may represent, they must put the emphasis on the essentials. They are pained by the extent to which home Christians give their attention and energy to discussions about and the maintenance of divisions arising from non-essentials. The missionaries of different names facing the same terrible evils and needs are increasingly conscious of their fundamental unity and are constantly enlarging the circle of their points of agreement. They find that if they cannot, and perhaps as yet would not, remove all barriers to organic unity, they can and do cross them in mutual helpfulness and respect.

### Missions and Excuses

On Saturday Bishop Doane was asked to explain "Why Some Men Do Not Help." There is a real reason, and there are other reasons. First among the latter is the assertion, "I don't believe in foreign missions," which is only another way of saying you do not believe in Christ and in the purpose of His Incarnation. "Why disturb the heathen in their faith?" complains another. "Confucianism is good enough for the Chinese." Is it? Note its fruits in personal and national life. But even if Confucianism is good, Christianity is

better and it is our duty as Christians to give the best we have. Others think that disapproval of certain ritual teaching and practice in a section of the country receiving missionary aid justifies them in declining to give anything to home or foreign work. There is a certain narrowness in this position, yet the question may justly be raised whether those who seek and receive aid from the Church should, in teaching ritual, exceed the liberal limits allowed by the Church. An equally narrow conviction disapproves of missions in countries where Rome is supposed to have exclusive jurisdiction, and those who hold it, withhold their aid. But, after all, the real reason "why some men do not help" is that they have not really been converted in the sense of deliberately turning from the selfish interests and aims of life to an endeavor to co-operate with God's purposes for mankind.

The afternoon sessions were held in St. Paul's Church and parish house, and were divided in interest between the missionary exhibit, arranged by the Woman's Auxiliary under the leadership of Mrs. Vanderbeek, and the addresses in the church on the work being done in the several fields. During the three days it was open the exhibit was constantly crowded, and rendered valuable service by illustrating much that was said by the speakers. It also gave valued opportunities for personally meeting the men and women who are representing the Church abroad and in the distant parts of our own country. Instructions upon the subjects represented by the exhibit were given each afternoon by Miss Emery, Mrs. Nicholas, Miss Bull and Mrs. Hart.

## II. Afternoons in St. Paul's Church

St. Paul's Church presented a striking appearance each afternoon at half-past three, when for three days the large nave was filled almost to the door by eager congregations, in which men were well in evidence. It is impossible to give all the inspiring facts brought out

by the speakers in evidence of the real service the Church is rendering throughout the world, but no one could listen to this review of the field without a new sense of the largeness and importance of the Church's work of preaching the Gospel everywhere. Nor was it possible

to learn of the needs which had not been supplied and the opportunities which had not been grasped because of lack of equipment and support from the Church at home, without a keener sense of personal responsibility to hold up the hands of the men and women who have been brave enough and self-sacrificing enough to go to the front in the missionary campaign. Bishop Rowe told how the Church is bringing hope to many of the natives of Alaska, shielding them from reckless and degraded white men; how it is endeavoring, by acts of mercy in its hospitals, to provide for the bodily as well as the spiritual needs of the thousands of men who have been pressing into Alaska in search of fortune. Bishop Kinsolving showed how perfectly the Church supplies the needs and meets the aspirations of those people in Brazil who feel that the Roman Church can no longer claim their allegiance, and who are, many of them, drifting toward the

frankest infidelity. Dr. Powers and Mr. Forrester told how the Church is fulfilling a similar service in Cuba and Mexico. Dr. Brent unfolded the vision that had constrained him to accept the call to give up his work in this country and to devote himself to the welfare of the Filipino people. Bishop Nelson, of Georgia, gave the meagre figures that measure the Church's work for the negroes, and showed what might be done. Mr. Evans and Miss Bull described some of the methods by which the Church is influencing the domestic and intellectual life of Japan. Dean Burleson urged the cause of the Indians in our own land by a few effective word pictures, notably of the groups of Indians at Bishop Whipple's funeral, and showed how the Church blessed and brightened their lives. And Bishop Graves, with telling incidents, gave the ground for the conviction that China would ultimately be won to the faith of Our Lord.

### III. The Morning Conferences

It was in the morning of each day at St. Luke's Church that the meetings were held which were most properly called "conferences." Here was afforded the opportunity for securing just the information which seldom finds expression in the ordinary missionary meeting; but which men of affairs need to have before them if their intelligent approval and co-operation is to be secured to the work. In an informal and deliberative fashion three phases of the administration of missions were discussed each morning.

#### Missionary Machinery

On Thursday the Rev. Dr. Nelson, of Geneva, dealt with "The Board of Missions," emphasizing the fact that every baptized person is a member of the Missionary Society and that it is simply as representative of this entire body that the General Convention is constituted a Board of Missions. He asserted the desirability of calling the yet smaller administrative group by the more truly descriptive title of the Executive Com-

mittee, regretting that the plan of reorganization proposed at San Francisco had not been adopted, and declared that the whole thought of the missionary work had been lifted to a higher and nobler level at the General Convention.

The Rev. Dr. Anstice, of Philadelphia, sketched the development of the present Board of Managers since the organization of the first society in 1821, detailing the work of the Freedman's Commission and of the Niobrara League, and spoke of the purpose and results secured through the Missionary Council. He thought the canon proposed at San Francisco contained many crudities, and that if adopted, it would be a step backward, since it would put administrative duties upon a group too large to be efficient, and too directly concerned in receiving appropriations to be judicial.

The Secretary of the American Church Missionary Society, the Rev. Dr. Powers, of New York, spoke on "Auxiliaries." The Church has not as yet attained the ideal in her missionary sys-



tem, and until such an approach is made, she must use all available factors. Certain auxiliaries, therefore, are necessary, and it is more than probable that they always will be both necessary and important. The American Church Missionary Society has justified its existence by fearlessly taking up the urgent work in countries previously entered by the Roman Catholic Church, promptly meeting a real issue and helping the Church to answer a divine call. Miss Emery followed with an explanation of the principles and methods of the Woman's Auxiliary.

### Recognized Agencies

On Friday morning the discussion was directed to "Recognized Agencies." Bishop Peterkin, on "The Clergy," spoke of the responsibility which rests upon bishops and rectors alike for pushing the work of missions. We expect of the clergy leadership, and this leadership must be based upon knowledge, and courage, and hopefulness. Mr. John W. Wood next spoke concerning "The Laity," maintaining that the present need is for, (1) an *instructed* laity; each man should be a storage battery of missionary facts, so that when an opponent of the cause begins to advance his ill-informed theories, he would receive a charge of convincing information, long to be remembered; (2) an *organized* laity; there should be a missionary committee of men in every parish, to support the rector in his plans for circulating literature and for soliciting funds, dividing the congregation into "blocks of ten" if need be; (3) a *sympathetic* laity, striving to put itself in the place of the missionary and to understand his difficulties and needs; (4) an *aggressive* laity, aggressive for the successful execution of its clear obligations.

"The Children" as a missionary agency were suggestively discussed by Dr. Lloyd and Dr. Powers.

### Problems and Opportunities

The Saturday morning conference considered "Problems and Opportuni-

ties." The Rev. Dr. Duhring, of Philadelphia, first related some of his experiences as special agent for the Sunday-school Auxiliary, showing how definite information produced tangible results.

Bishop Peterkin made these practical suggestions concerning "Money": Banish business from the Lord's House and the Lord's Day by securing the payment of local parish expenses elsewhere than during the public services, and by leaving the offering free to be appropriated for missionary purposes. Don't encourage people to think that they are *giving* to God's work when they are simply *paying* for their personal comforts. Try more persistently to reach all persons and not only those who chance to be in church on the day of the offering for missions. Supplement offerings in church by personal application. Distribute offerings throughout the year, rather than call on the people for all their gifts at one time. Be definite in the presentation of needs and opportunities. Show larger confidence in people's willingness to cooperate.

The Rev. Dr. Lloyd introduced "New Fields," by likening the races of men to differing sections of land, some tilled and some yet wild. A new field is a proof of success, of advancing work and of increasing power. Therefore should we hail the need for extending our missionary operations as an evidence of the Church's vitality and fruitfulness.

Mr. Wood took the final topic, "Our Publications." The Board of Managers is prepared to supply all the campaign literature needed but finds difficulty in getting it distributed. After giving some facts concerning the growing circulation of THE SPIRIT OF MISSIONS, Mr. Wood was obliged in answer to a question by a clerical member of the Conference to admit that the magazine had been making a deficit of several thousands, but that this was largely due to the fact that the Board of Managers sent it free to all the clergy. He suggested that the deficit might be wiped out if every clergyman would secure two new subscribers a year in exchange for his own copy.

## IV. The Evening Services

**Why Do Missionary Work?**

The evening services held in Christ Church also attracted large congregations, even that on Saturday night almost filling the church. The addresses discussed some of the principles and methods of missionary work, and all were so illuminated by incident and experience that they supplied valuable information.

Bishop Walker was the first speaker on Thursday evening's question, "Why Do Missionary Work?" outlining the need for "Diocesan Missions" even in an old and well-established diocese like Western New York, and sharing with his hearers his ideal for the diocese as a compact body of worshippers, with a hearty welcome for all who desired to serve God through His Church. Bishop Graves spoke of "The Heathen's Need," and corrected many false impressions by his description of religious conditions as they exist in China. The heathen religion is divorced from moral life. It does nothing to raise man in the scale of humanity. In the mission field there are the same great needs of the human soul as exist everywhere; the need of a clean life, of noble ideals and of a just system of morals. Bishop Kinsolving spoke of "The Christian's Need for Missions," showing how Christian responsibility and the effort to discharge it dignify men and women.

**How to Do Missionary Work**

Friday evening, the general subject of the three addresses was "How to Do Missionary Work." Dr. Brent gave the first answer: "Evangelize at home and abroad." To evangelize means to proclaim that men are the sons of God; there is no message they welcome so heartily. Evangelization, beginning at home, must spread in concentric circles until men everywhere have been made acquainted with the fact of their sonship. To undertake the duty of passing on the message is simply to obey our Lord's command to be fraternal as well

as filial. Bishop Graves gave the second answer—"Educate"—and described the important place in the economy of the China Mission occupied by St. John's College and other schools, which train young men and women under Christian auspices and send them out to be centres of Christian influence in Chinese life. Bishop Rowe took up the third aspect of the Church's ministry—"Heal"—and told of his personal experiences in Alaska, travelling with surgical case as well as robe case, and ministering to the physical as well as the spiritual needs of men. Work of this kind commends the Church to many a man and community that might otherwise look askance at it.

At this service Archdeacon Washburn gave expression to a growing conviction in the minds of many, that out of the Conference should come some effort to enlist men more definitely on behalf of Church extension. Upon his motion, a committee consisting of Messrs. E. C. Denton, Clinton Rogers and Elbridge L. Adams was appointed to consider the matter, and bring in a report the following day.

Saturday evening the last session of the Conference proper was held. Bishop Nelson described the exact system by which "Diocesan Missions" have been developed and are being sustained in Georgia, and called attention to an often forgotten fact, that some of the best material in the Church in any diocese is to be found in, or has been developed by, diocesan missions. Bishop Kinsolving, with effective eloquence, called the roll of some of the missionary heroes, beginning with Saxon Wilfrid, and running on through the long line to missionaries like Bishop Graves and Bishop Rowe in our own day. Bishop Doane described the possibilities of this generation as being possibilities of opportunity and possibilities of power: of opportunity first, because everywhere doors are open and walls are being broken down; of power because never has so much ability or so



much wealth been concentrated in the hands of Christian people as is the case to-day.

Sunday the interest and impulse of the Conference were scattered widely through the parishes of the city and vicinity by visiting speakers, while two central services, one for children in Christ Church, with addresses by Bishop Kinsolving, Dr. Duhring, Dr. Lloyd, Dean Burleson and Mr. Butler; and one for adults in St. Paul's Church with addresses by Bishop Peterkin, Dean Burleson and the Rev. Andreas Bard, of Spokane, fitly closed the general meetings.

Just what the full results of the Conference will be, time will show, but the present outcome has been summed up by one of the prominent laymen of the city, who says:

"The Conference made a deep impression upon the laymen of the Church in Rochester. On every side are heard expressions of interest in missions from men who were indifferent or opposed to them a few days ago. This change has been brought about in two ways. In the first place, the addresses showed how much worse are social and spiritual conditions in foreign lands than they generally are supposed to be, and in what a practical way the missionaries are striving to improve those conditions. Men were convinced, as never before, of the need of missions and of the sanctified common sense with which they are being carried on.

"But they were moved quite as much by the personalities of the men who spoke. The manliness, bravery and greatness of brain and heart of the missionary speakers made men feel that the work is in strong hands and is entitled to their unqualified support. Some have expressed their humiliation at the meagre help that is given to these heroes of the mission fields whose self-sacrifice and hardships fill them with admiration."

Another important result is likely to follow from the report of the special committee to consider the relation of men to the missionary enterprise. This was adopted at the Saturday morning session as follows:

WHEREAS, the unanimous voice of this Missionary Conference has been given in favor of widening and deepening the interest and helpfulness of men in the great cause of missions, and has instructed the undersigned committee to formulate suggestions for presentation at this hour,

*Therefore*, we do recommend that an immediate effort be made here and elsewhere to associate the men of the Church to learn about and further the missionary work. And, to this end, we also recommend that this proposition be communicated to each congregation in this diocese; and that the bishop be respectfully requested to appoint a committee of five, whose duty it shall be to encourage this effort. And furthermore, we do recommend that this Conference submit this plan to the Board of Managers for such action as it may deem best.

This report is now under consideration by the Board of Managers. If out of the Conference there should grow some simple organization of laymen that would develop the latent possibilities of lay co-operation, all the time and effort spent in preparing for it would be well expended.

It is safe to say that not only the people of Rochester, but the people of the Diocese of Western New York—for many delegates, both clerical and lay, came from distant parishes—gained through the Conference a better conception than they have ever had before of the extent and character of the work the Church is doing in the mission field, at home and abroad, and of their own relation to the enterprise.



PURCELL FROM THE RAILROAD STATION

## “If They Only Knew”

### A Layman's Work in Indian Territory

BY JOHN W. WOOD

“P URCELL, twenty minutes for lunch,” announced the porter on the north-bound Santa Fé Express. It was welcome news, particularly to those of us who had left Cleburne, Texas, with the slender support of a six o'clock breakfast. All the morning we had been speeding through the northern part of the Diocese of Dallas, passing promising-looking farms and villages, and now and then stopping at some growing town like Fort Worth or Gainesville. At noon we had crossed the Red River into Indian Territory, and at three o'clock, for the train was late that day, we were approaching Purcell—and luncheon.

Stepping from the car, I was halted by a young man whom I felt I had seen before, somewhere, though it was impossible to place him. But the Brotherhood of St. Andrew button on his coat was a sufficient introduction, and I knew that, however abrupt his greetings, or however startling the reports which sometimes come to us from Indian Territory, his intentions were friendly. He

explained that he was the lay missionary in charge of Purcell and Paul's Valley, twenty-two miles down the road, that Bishop Brooke had told him of my visit to the Territory and the fact of my passing Purcell on that particular train, so he had come to the station to get sight of someone whom he had known in the East, and who might recall to him the old familiar days of his former home in Philadelphia. He also assured me that if he had only heard from the Bishop in time, he could have arranged for a ten minutes' missionary service and have driven me off to meet the people of the mission, instead of allowing me to eat luncheon!

By the time explanations were over, and we had made our way to the station dining-room, all the places were taken, and my chances for a deliberate meal were gone. So, while we waited, we talked about his work. Purcell, I learned, was a town of about 2,500 people. The passing visitor would never have suspected it, for what filled one's eye was the hill that rose immediately behind the

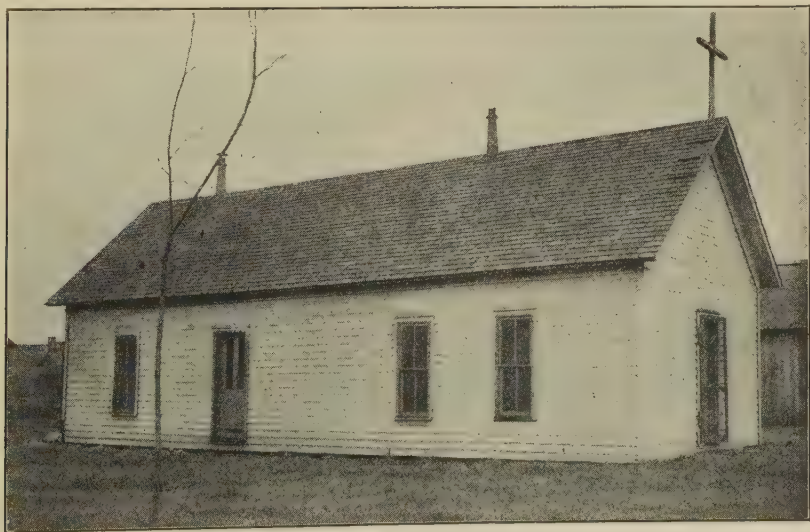


station. For redness and steepness it is quite unique. The illustration does not even faintly suggested either the color or the grade. Most of the town lay just beyond the crest of the hill. Purcell is in the part of Indian Territory known as the "Chickasaw Nation," but in the whole district there are only about 5,000 Indians, as against 130,000 whites; an Indian who would be recognized as such on the streets of Purcell is almost as rare as a Chinaman. While it is less prosperous commercially than formerly, owing to the strenuous efforts of rival communities, the town is important as a division point of the Santa Fé Railroad, and will always be what in Western parlance is known as "a good town."

St. James's Mission, in the few years of its career, has had its own troubles. What parish or mission has not? Its congregation has come and gone, been gathered and scattered, two or three times. Four-fifths of its present small membership have been made on the ground. Most of the time it has been without a resident missionary, and at best has been one of a group of three stations served by the same man, generally a lay-reader and candidate for

Orders. But things are on the mend, though the mission is sadly handicapped by the very poor church building. In witness whereof I ask the readers of THE SPIRIT OF MISSIONS to look at the illustration, imagine an interior to correspond with the exterior, and then ask themselves how much of enthusiasm can be generated under the circumstances. The present chapel is only an old dwelling house, and, I am afraid, a very ancient and primitive house, as time goes in Indian Territory. With the new church, toward which the congregation is working, but which it cannot fully provide for itself—there are only twenty-one communicants—new spirit would be infused into the whole enterprise, and St. James's, Purcell, would gradually work up to the dignity of a self-supporting mission, or, at least, a mission that could share the support of a clergyman with some neighboring point. But with six other churches in the town, and the "Episcopal church" the least attractive of the lot, it is no wonder that progress seems slow.

Just here I can imagine someone saying, "Seven churches in an Indian Territory town of 2,500 people! Why should



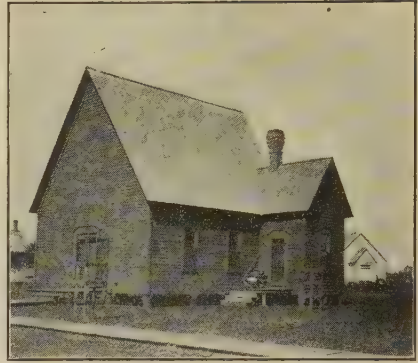
"THE PRESENT CHAPEL IS ONLY AN OLD DWELLING HOUSE"

the Episcopal Church even think of having a mission there?" But that is another story. To tell it would lead us too far afield for the present. Let me say, however, that this question can be answered conclusively, as everyone knows who has looked at all carefully into the conditions of the Western mission field.

St. James's has a Sunday-school of eleven members. Rather different from the school of nearly 2,000 with which my friend had been connected in Holy Apostles', Philadelphia! But that school of eleven children, as I have since learned, gave \$6.50 as its Lenten savings for missions, a record of which many a metropolitan school might be proud.

My friend also told me about his other charge, St. Mary's, Paul's Valley. This mission was started six years ago by an Indian priest, the Rev. H. B. Smith, then rector of St. Philip's, Ardmore, the largest town in the Territory, and one of the biggest cotton-shipping points in the country. St. Mary's has escaped some of the troubles that have hindered Purcell, and the little mission, with its twenty-five communicants, is one of the constructive and helpful influences in the community. It has a better church building than its neighbor at Purcell, as the illustration will testify, though good as it is for Indian Territory, it would hardly measure up to the architectural canons obtaining in other parts of the country. Here, too, there is the evidence of the desire to meet not only local, but general responsibilities, as shown in the Easter offering of \$8.50 from the Sunday-school of less than twenty members. Paul's Valley unites with Purcell in providing five-sixths of the stipend of the lay missionary.

As I hastily ate my luncheon, for by this time the more fortunate among the passengers had made room for the late-comers, I drew out from my friend something further about himself and his life in Purcell. He lives in a little room in the church building, and has an income of \$30 a month, from which he "boards himself" at the "hotel." He was facing difficult conditions bravely and



ST. MARY'S, PAUL'S VALLEY

hopefully. Of course, he admitted, many things are very different to what he was accustomed at Holy Apostles', Philadelphia, but he had come out with his eyes open. Things were much better than they might have been, and he had no complaint to make. The work, he knew, would be slow and hard, but he believed was worth doing. It is evident that Holy Apostles' Sunday-school is not only giving largely to the Lenten Offering, but is developing the spirit of missionary service in its members.

In a letter received since my visit, my friend comments upon the shortage in the missionary treasury. "If one-half of the people only knew," he says, "what is being done and could be done, what a difference it would make." Yes, if people only knew, or if some of them only cared to know! "If they only knew," for instance, that the population of Oklahoma and Indian Territory in these last ten years has increased by over 800,000; that a new civilization is in the making; that towns have sprung up in a night. Rude beyond belief, some of them are, yet representing a gathering of people who need what the Church has to give. In that same time the Church in Oklahoma and Indian Territory has grown from practically no communicants to over 1,000. Missions have been established in nearly all of the more important towns, though for lack of funds the bishop has by no means been able to



keep up with the demand. And all this has been done with such little help from the outside. Bishop Brooke bravely accepted the responsibility the Church put upon him in choosing him, nine years ago, to be the bishop of this scattered district. During that time the Board of Managers has only been able to send him an average of \$2,000 a year for work among white people, and of \$500 a year for work among the 75,000 Indians. But what is that among so many?

Again, "If people only knew" of Bishop Brooke's devotion as I saw it manifested in four or five days of travel with him about the district—how he seems to know everybody and to care for every-

body, while he is utterly careless of himself, and always fearful of giving other people trouble; "if they only knew" of his burdens and his hopes, as he unfolded them to me one night as we sat in the little church at South McAlester, where we had had a week-night service, and waited for the midnight train that was to carry us to our next appointments; or, once more, "if they only knew" the devotion of his helpers as I saw it manifested in Purcell, Lehigh, Shawnee, Oklahoma, El Reno and Guthrie, there would be no lack of aid to push the Church forward to meet all the demands and opportunities the expanding life of the district opens up.

## The Literature of Missions

### Parker's "China"

**I**T is a bold thing to put "China"\* on the back of a book as its title. The subject is so vast and the facts so numerous that one volume cannot possibly cover the ground. The attempt to do this is one great defect of the present work. The title on the cover is not narrowed very much by the sub-title within, which describes the book as treating of "China: Her History, Diplomacy and Commerce from the Earliest Times to the Present Day." There was a task that might have made the most daring writer pause and which could only have been done adequately in many bulky tomes. The author, now Reader in Chinese in University College, Liverpool, was formerly a member of the British Consular Service in China and was well known for his interest in her history and literature and for his articles on the Chinese language. He is unquestionably possessed of a large amount of informa-

tion and is deeply read in the books of China; but he certainly has not been able so to present his facts as to produce a work of permanent value.

In fact it is impossible for any man to perform the task Mr. Parker set himself. In the 306 pages which the book contains, the subjects range from "Geography," in the first chapter, to "The Calendar," in the last, and between we have chapters on "Trade," "Arrival of Europeans," "Siberia," "The Government," "Population," "Revenue," "The Army," and "Personal Characteristics," with other subjects equally extensive. The large scale on which the book was planned has compelled a treatment of the several parts that is vague and general.

There is much curious information contained in the chapters about "Trade" and "Trade Routes," chiefly drawn from ancient Chinese works, but they have little interest for the reader and but slight bearing upon present-day questions. The author himself sums up the result of his inquiries in the following

\* China: Her History, Diplomacy and Commerce from the Earliest Times to the Present Day. By E. H. Parker. E. P. Dutton & Co, New York. \$2.50.

words (p. 80): "The total result of these laborious inquiries into trade routes is, after all, a simple conclusion. With one or two exceptions, the beaten tracks are exactly the same now as they were 2,000 years ago, both by land and by sea." That these researches into ancient records are more to the mind of the author than anything that has to do with the improvement of China in the present day is evident when he says (p. 81): "It appears to me doubtful if we Europeans are a whit happier for 'progress'; it has certainly not had cheerful results so far for the Chinese."

By far the most interesting chapter is the one on "Personal Characteristics," though it is marred by frequent exaggeration. What the author's judgments are worth on matters Chinese will no doubt be decided by the American reader by his remark about American children (p. 274): "The American idea of children—and indeed they are usually ill-bred, sickly little creatures, brought up under exaggerated ideas of liberty—is monstrous in Chinese eyes."

The chapter headed "Religion and Rebellion," an ill-omened conjunction which indicates the animus of the writer, is a hasty review of the native Chinese religions and of Christian missionary effort in China, and is as unfair as it is hostile to the latter. But there are plenty of statements which serve to explain why he does not have any sympathy with missionary work and to make plain the standpoint from which he writes. He approves of polygamy (p. 286), and is of the opinion that missionaries and converts alike ought to pay subscriptions to idolatrous feasts, and his prejudice becomes apparent when he states that, "in 1850, the direct connection of Christianity with rebellion was made perfectly clear when the standard of revolt was raised" by the Taiping rebels.

The book is not written in a calm or judicial spirit and displays little interest in the great questions which concern the well-being of China to-day. Its facts are, many of them, such as have been often set forth before; while others are so dry from their long burial in the

dusty books whence they have been dug that they possess very slight interest for anyone who wants to know about the China of the present. Yet, scattered through the book there is a certain amount of valuable information in facts and figures if one has the patience to search for it.

On the whole, the book will probably not be a useful one to the general reader.

F. R. GRAVES.

## Letters to the Editor

[THIS Department is open to all readers of THE SPIRIT OF MISSIONS for the discussion of missionary matters of general interest. All communications must be accompanied by the writer's name and address, though names will not be published without permission. Opinions expressed in this column are not necessarily those of THE SPIRIT OF MISSIONS. The appearance of a communication merely means that the Editor considers it of sufficient interest to justify its publication.]

## Lent and Missions: An Inquiry and an Answer

### 1 The Inquiry

*To the Editor of THE SPIRIT OF MISSIONS:*

I DARE say if you could negotiate all the suggestions you get into legal tender you could pay off the deficit. Nevertheless, I write to offer another, relative to having missionary addresses as a stated part of the parish Lenten services. It is quite common for the clergy, at their daily Lenten services, to read from books on devotional and other subjects, instead of undertaking an address at each service. Could not this practice be utilized for missions?

My suggestion is simply this: Why would it not be possible for the Church Missions House staff to prepare ten addresses about ten minutes long each, such as those made at Rochester by Dr. Lloyd on "Missions and the March of Civilization," and by Mr. Wood on "The Laity"? It is this kind of living teaching on missions that we need to get to the



people, and it can only be given by those who are full of zeal for the cause. The average parish priest cannot, or at least will not, work it out from books, leaflets and reports. I believe that if a series of missionary addresses could thus be furnished, together with your excellent prayer leaflet No. 920, that a large number of the clergy would be willing to have one missionary service each week during Lent. I have been trying to make the subject of missions part of the regular parish teaching both in Sunday-school and congregation, and have felt the need of just such help as I have suggested.

E. S. H.

## II. The Answer

This suggestion can be acted upon if it would meet a real need and supply a demand. The only way to test this is to ask the clerical readers of *THE SPIRIT OF MISSIONS* for the expression of their opinion.

Here are two questions:

1. How many of the clergy would be willing to devote one Lenten service each week to missionary instruction, and how many would like to be supplied with such addresses as E. S. H. suggests?

2. How would a series of talks on these subjects meet the need?

I. *Why Do Missionary Work?*

1. "God's Need."
2. "The Heathen's Need."
3. "The Christian's Need."

II. *How to Do Missionary Work.*

1. "Evangelize."
2. "Educate."
3. "Heal."

III. *Missionary Agencies.*

1. "The Laity and Missions."
2. "Prayer and Missions."
3. "Money and Missions."
4. "The Literature of Missions."

IV. *The Result of Missions.*

"Missions and the Progress of Civilization."

Suggestions and comments are invited.

EDITOR, *SPIRIT OF MISSIONS*.

## Notes

ORDERS are piling up by the thousand for the special February number of *THE SPIRIT OF MISSIONS* concerning "Children in the Mission Field." Those who desire to make use of this number in the manner described in our advertising pages last month should forward their orders without delay. The distribution of the number need not necessarily be confined to the members of the Sunday-school Auxiliary. Why should not every reader of *THE SPIRIT OF MISSIONS* try to distribute five copies among his or her friends? Could there be a better investment of 25 cents? Address all orders to *THE SPIRIT OF MISSIONS*, Lenten Number, 281 Fourth Avenue, New York.

BISHOP HARE desires to thank all who have prepared boxes of useful articles for the missionaries, catechists and boarding-schools of South Dakota, and asks that these boxes never be sent to his care, but direct to their destination. The distance of many of the missionaries from Sioux Falls is extremely great, and because of the absence of railroads in the Indian country, the sending boxes to his care involves often great trouble, great delay, and great expense.

THE article upon the Bishop-elect of Hankow in the December number of *THE SPIRIT OF MISSIONS* stated that Mr. Ingle was a graduate of the University of the South. It should have said, of the University of Virginia.

THERE are to-day in India fully five hundred native Protestant clergymen, whereas fifty years ago there were only twenty-one. In the last ten years the native Christian community, not including the Romanists, has increased from 599,000 to just short of a round million. The largest proportion of native Christians is found in the southern part of the country.

# Appropriations of the Domestic and Foreign Missionary Society

*For the Current Fiscal Year, September 1st, 1901, to September 1st, 1902*  
[As they stood December 1st, 1901.]

## DOMESTIC

For Missions to White People.....	\$160,500.00	
For Missions to Indians.....	64,745.00	
For Missions to Colored People, appropriated by the Commission on Work Among the Colored People.....	\$61,620	
For St. Paul's and St. Augustine's Schools, first quarter.....	2,000	
Appropriated from a Bequest.....	500	
Appropriated from United Offering of Wom- an's Auxiliary of 1898.....	1,860	65,980.00
For General Missionaries to the Deaf-Mutes in the South and West.....		800.00
For Missionary to the Japanese in California.....		500.00
For work in Porto Rico.....		6,400.00
For work in the Philippines.....		7,881.00
Reserved for Central Expenses and for the cost of making the work known to the Church, say.....		30,000.00
		<hr/>
	\$336,806.00	
*Deficiency to September 1st, 1901 (Domestic).....	51,359.68	388,165.68

## FOREIGN

For the Mission in Africa.....	\$ 48,370.15	
For the Mission in China.....	78,801.66	
For the Mission in Japan.....	105,946.89	
For Missions in the Haitien Church.....	7,260.00	
For aid to Disabled Missionaries and the widows and orphans of Missionaries.....	4,550.00	
For the support of the Rev. Mr. Forrester in Mexico, and his travelling expenses.....	2,900.00	
For the support of two women in Mexico under the Woman's Auxiliary United Offering of 1898....	900.00	
Reserved for Central Expenses, and for the cost of making the work known to the Church, say....	30,000.00	
		<hr/>
	\$278,728.70	
*Deficiency to September 1st, 1901 (Foreign).....	51,359.68	330,088.38
		<hr/>
		\$718,254.06
For additions and extension during the year.....		31,745.94
		<hr/>
		\$750,000.00

\* Since September 1st, 1901, we have received \$20,000 in cash and pledges toward replenishing the Reserve of the Treasury and meeting this deficiency.



# The Missionary Budget and How It May Be Provided

ACTING upon the instructions given in San Francisco, the Board of Managers at its meeting, December 10th, adopted the following Statement Concerning Apportionment. The amounts apportioned to the several dioceses have been arrived at by taking a percentage—varying from 5 to 3¾—of the amounts reported in the diocesan journals for current parochial expenses. The highest percentage was applied to the larger and well-to-do dioceses and the rate was gradually scaled down for the smaller and poorer dioceses. This apportionment is not intended as an assessment. It simply means the application to missionary work of tried business methods combined with Christian energy and faith. It is the division on an equitable basis of the responsibility common to all. The Board believes that this plan will commend itself to the judgment of the Church and that her members everywhere, as individuals, or as parishes, or as dioceses, will loyally endeavor to do their best to put an end to the discredit and shame of an annual deficit.

## Statement Concerning Apportionment

**A**IMING to secure by gradual advance the sum of One Million of Dollars annually for the Missionary work of the Church, as directed by the Board of Missions at the last meeting of the General Convention, the Board of Managers announces that \$750,000 is needed to maintain the work for which it is responsible for the current year, and in adopting the plan of an apportionment among the dioceses and parishes of this Church, as ordered by the Board of Missions, decides to ask that \$500,000 be raised this year by parochial offerings. In addition to these parochial offerings the Board confidently relies upon the Woman's Auxiliary to give \$100,000 for the current work of the Society, in accordance with the action of the meeting of diocesan officers in San Francisco, and upon the Sunday-school Auxiliary to equal, and if possible surpass, its gift of the Lent of 1901 of \$104,000 for the same purpose. These two amounts with the income of about \$50,000 from trust funds will, with the \$500,000 apportioned among the dioceses to be raised by parish offerings, make up the necessary total of \$750,000.

In estimating the additional amount needed for the larger income it is evident that there must be an increase in the offerings from the parishes as com-

pared with last year. The Board publishes the following tabulated statement of the amounts which in its judgment ought to be secured in each of the dioceses through parochial offerings, if the object is to be obtained. These amounts, it should be noted, are exclusive of and in addition to the offerings of the Woman's Auxiliary and the Sunday-school Auxiliary in the several dioceses.

**Table of Amounts suggested to be given by the Dioceses and Missionary Districts for Domestic and Foreign Missions, during the fiscal year, September 1, 1901, to August 31, 1902, in order that the work which the Church has undertaken may be successfully maintained.**

Alabama .....	\$ 2,750.84
Albany .....	12,580.33
Arkansas .....	1,516.39
California .....	5,152.19
Central New York.....	8,538.20
Central Pennsylvania.....	11,271.60
Chicago .....	16,762.90
Colorado .....	3,495.40
Connecticut .....	21,781.21
Dallas .....	1,320.22
Delaware .....	2,000.64
East Carolina.....	882.97
Easton .....	1,435.35
Florida .....	1,560.97
Fond du Lac.....	2,414.80
Georgia .....	4,446.56
Indianapolis .....	1,749.15
Iowa .....	4,991.41
Kansas .....	1,487.62
Kentucky .....	2,923.86
Lexington .....	1,289.85
Long Island .....	30,031.15
Los Angeles.....	2,632.24
Louisiana .....	3,580.52
Maine .....	2,390.08
Marquette .....	1,181.25

Maryland .....	12,756.87
Massachusetts .....	37,394.66
Michigan .....	6,240.70
Michigan City.....	690.90
Milwaukee .....	6,310.95
Minnesota .....	7,417.44
Mississippi .....	1,500.63
Missouri .....	4,231.68
Nebraska .....	2,164.60
Newark .....	19,891.53
New Hampshire.....	2,072.88
New Jersey.....	11,949.61
New York.....	92,952.65
North Carolina.....	1,371.52
Ohio .....	9,192.58
Oregon .....	1,302.97
Pennsylvania .....	59,461.85
Pittsburgh .....	12,258.00
Quincy .....	1,458.22
Rhode Island.....	7,470.60
South Carolina.....	2,683.00
Southern Ohio.....	6,520.86
Southern Virginia.....	7,538.01
Springfield .....	1,154.95
Tennessee .....	2,418.08
Texas .....	2,078.68
Vermont .....	2,435.80
Virginia .....	8,046.44
Washington .....	9,192.96
Western Michigan.....	2,048.24
Western New York.....	12,784.32
West Missouri.....	2,333.60
West Virginia.....	2,847.84
Alaska .....	196.87
Arizona .....	340.76
Asheville .....	531.68
Boise .....	236.25
Duluth .....	1,442.55
Laramie .....	1,072.08
Montana .....	1,844.47
New Mexico.....	359.25
North Dakota.....	679.53
Oklahoma & Indian Territory.	441.25
Olympia .....	2,540.47
Sacramento .....	1,717.76
Salt Lake.....	916.95
South Dakota.....	1,170.22
Southern Florida.....	644.81
Spokane .....	481.87
Western Texas.....	665.51
Total .....	\$525,623.60

But the Board believes that the distribution of the apportionment must be arranged in its detail in the several dioceses according to their different circumstances; bearing in mind that the increase may come first by constraining every parish to make an annual offering for the Missions of the Church, and then by appealing to the parishes which have made liberal gifts to enlarge their liber-

ality to meet the growing needs. The table is sent out in the clear conviction that while an amount must be apportioned by the Board among the dioceses, it must be left to each diocese to adopt its own system of appeal according to the will and the ability of its congregations, and having regard to the element of voluntary giving by individuals, which is governed by their personal interest, their sense of personal duty and their habit of generous giving.

WILLIAM CROSWELL DOANE,  
*Vice-President.*  
A. S. LLOYD,  
*General Secretary.*

CHURCH MISSIONS HOUSE, 4th Ave.  
and 22d Street, New York, N. Y., Ad-  
vent, 1901.

## Announcements

### Concerning the Missionaries

#### Tokyo

THE RIGHT REV. DR. McKIM and party, who sailed from San Francisco on October 23d, arrived at Yokohama on November 10th, and "found everything in good order in the mission and all the missionaries in health."

#### Kyoto

DR. HENRY LANING, who sailed from San Francisco by the steamer *Coptic* on October 15th, reached his station at Osaka November 5th.

UNDER advice of physicians Miss Sally Perry Peek has returned to this country for medical treatment. She sailed from Kobe by the steamer *Empress of India* on November 27th, reaching Vancouver December 11th and Northampton, Mass., on the 19th.

#### Porto Rico

At the meeting of the Board of Managers on December 10th the Rev. E. Sterling Gunn, of Boydton, Va., was appointed missionary to Ponce, *vice* the Rev. F. C. Caunt, resigned.

At the same meeting Miss Frances Cuddy was appointed a missionary teacher, to work under the Rev. J. H. Van Buren in San Juan.



### The Philippines

It was announced in the October number that the Rev. Henry Russell Talbot, of Boston, had been appointed a missionary to China. His rector having been elected Bishop of the Philippines, the Board at the December meeting, at Mr. Talbot's request and with the approval of the Bishop of Shanghai, released him from his engagement and appointed him a missionary to the Philippine Islands. Mr. Talbot left Boston December 19th, expecting to sail by the *Coptic* from San Francisco, December 28th.

THE REV. CHARLES HENRY BRENT, D.D., was consecrated Bishop of the Philippine Islands in Emmanuel Church, Boston, December 19th. The Bishop of Albany was the presiding bishop, and the Bishops of Massachusetts and Washington co-consecrators. The presenters were the Bishops of New York and Massachusetts, and the sermon was preached by the Bishop of Vermont.

THE REV. WALTER C. CLAPP, and Mrs. Clapp, the Rev. John A. Staunton, Jr., and Mrs. Staunton, arrived in Manila, November 25th.

### Shanghai

THE RIGHT REV. DR. GRAVES, returning to his field, left Chicago on December 23d, expecting to sail by the steamer *Coptic* from San Francisco on the 28th.

At the December meeting the Bishop of Shanghai's appointment of Mrs. L. P. Fredericks as missionary in his District was formally approved, to take effect next August. Mrs. Fredericks, as Miss Lilian Proebstel, served as a missionary worker in Alaska for about two years. The cost of this appointment will be provided out of the Woman's Auxiliary United Offering of 1898.

### Missionary Speakers

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers who will be in the East during January, is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address follows the name:

- |                |                                                                                                                                    |
|----------------|------------------------------------------------------------------------------------------------------------------------------------|
| Africa:        | Miss Lulu Higgins.                                                                                                                 |
| Alaska:        | The Right Rev. Dr. Rowe.<br>The Rev. John W. Chapman.                                                                              |
| Brazil:        | The Right Rev. Dr. Kinsolving.                                                                                                     |
| Duluth:        | The Ven. Archdeacon Appleby.                                                                                                       |
| Indian Work:   | The Rev. F. W. Merrill, of Oneida, Wis. Mr. Merrill is prepared to give lantern lectures, supplying slides and instrument himself. |
| Japan:         | Miss Bull.<br>The Rev. Chas. H. Evans.<br>Mr. James McD. Gardiner,<br>West Anderson Street,<br>Hackensack, New Jersey.             |
| Lexington:     | The Rev. W. G. McCready, General Missionary among the mountain people.                                                             |
| Los Angeles:   | The Right Rev. Dr. Johnson.                                                                                                        |
| Spokane:       | The Rev. Andreas Bard, of St. Paul's School, Walla Walla.                                                                          |
| West Virginia: | Mr. R. C. Wilson, 175 9th Avenue, New York.                                                                                        |

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THOSE who desire to bind their copies of THE SPIRIT OF MISSIONS can obtain title page and index for both Volume LX. and Volume LXI., without cost, by sending postal card request to THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York.

# The Meeting of the Board of Managers

December 10th, 1901.

THE Board of Managers met at the Church Missions House, Tuesday, December 10th. The following elected members were present: The Bishops of Albany, Vice-President (in the chair), New Hampshire, Kentucky, New Jersey, West Virginia, Nebraska, Washington, Connecticut, and the Bishop-Coadjutor of Rhode Island, and the Bishop of Pittsburgh; the Rev. Drs. Hoffman, Smith, Applegate, Greer, Vibbert, Anstice, Alsop, Perry, Nelson, McKim, Stires, Fiske, and Lines; and Messrs. Low, Mills, Thomas, Goodwin, Mansfield, and Capt. Mahan, and Messrs. Gardner, Butler, Morris, Pepper, and Pell-Clarke. The Bishops of Georgia and Vermont, *ex-officio* members, were also present.

A resolution was adopted extending to Miss Julia C. Emery, Secretary of the Woman's Auxiliary, and Mr. E. Walter Roberts, Assistant Treasurer of the Board, most sincere congratulations on their completion of a quarter of a century of association with the work of the Society, characterized by such steadfast and unselfish devotion to its best interests.

The Treasurer stated that the financial outlook had not changed since the last meeting. He was authorized to borrow funds to meet present obligations.

The table of apportionment showing the Board's action upon this means of providing the missionary budget will be found elsewhere in this number.

The request of the Rochester Missionary Conference that some effort should be made to enlist men on behalf of missions was warmly received, and referred to a committee consisting of the Bishop of Albany, the Rev. Drs. Lines and Stires, and Messrs. W. R. Butler, George W. Pepper and John W. Wood. The General Secretary, in his report, and other members of the Board who had

been present in Rochester, spoke warmly of the success and value of the Conference, and the following resolution was adopted:

That this Board has learned with great pleasure and satisfaction of the enthusiastic Missionary Conference in the city of Rochester, last week, and that it recommends to the Committee on Missionary Meetings the consideration of the whole matter of Missionary Conferences, with a view to their encouragement in many other cities.

The Rev. Andrew J. Graham, of Christ Church, Rochester, was elected to represent the Board at the Missionary Conference to be held in Toronto in February, *vice* the Rev. Dr. Huntington, who, on account of other engagements, was unable to accept his appointment made at a previous meeting.

The Committee appointed to consider the questions that had arisen concerning the Woman's Auxiliary United Offering of 1901 submitted a report, which was adopted, and the Treasurer was instructed to divide the total amount, share and share alike, between the Commission on Work among the Colored People and the following Missionary Districts: Alaska, Arizona, Asheville, Boise, Duluth, Laramie, Montana, New Mexico, North Dakota, Oklahoma and the Indian Territory, Olympia, Porto Rico, Sacramento, Salina, Salt Lake, South Dakota, Southern Florida, Spokane, The Philippines, Western Texas, Cape Palmas, Cuba, Hankow, Shanghai, Kyoto, and Tokyo.

The necessity for borrowing money naturally precluded the possibility of making any additional appropriations, save a few small items, chiefly covered by unexpended balances. The Board was obliged to discontinue the special appropriations to St. Paul's School, Lawrenceville, and St. Augustine's

School, Raleigh, for the training of Negro youth, so that the appropriations to these institutions for the current year will be only \$750 and \$500, respectively. The Board kindly commended any effort the authorities of the schools might make for raising money by special appeal to the Church.

The Board decided that in view of the difficulty of supporting these industrial schools already established, it would be unwise to undertake the foundation of a third school, as recommended by the Board of Missions at San Francisco.

An appropriation for the support of a general missionary to the Swedes of the West was declined, but this object also was commended to the Church.

The Rev. E. Sterling Gunn, of Boydton, Virginia, was appointed missionary to Ponce, Porto Rico, and Miss Frances Cuddy, of Pittsburgh, a missionary teacher to work under the direction of the Rev. James H. Van Buren, in San Juan.

The Rev. H. R. Talbot, under appointment for China, having expressed a desire to be transferred to the Philippines in order that he might continue to serve with the new bishop, with whom he had been associated in parish work for several years, was accordingly released from China and appointed to the Philippines.

Mrs. L. P. Fredericks was appointed to St. Mary's Hall, Shanghai, her support coming from the Woman's Auxiliary offering of 1898.

Routine matters were considered in connection with Japan and Alaska.

Upon nomination of the Presiding Bishop, the Rev. Henry Forrester was reappointed to his present work on behalf of the Mexican Church, for the year 1902.

Approval was given to the action of the Bishop of South Dakota in granting leave of absence to the Rev. Joseph W. Cook, who had served for thirty years in Indian work, and the General Secretary was directed to express to Mr. Cook the Board's appreciation of his services.

The Board adopted a resolution expressing "its sympathy with the New York Assyrian Mission Committee in the efforts it is now making to extend its work on behalf of the ancient Assyrian Church, by the establishment at Urmi, Persia, of an Industrial Training School for Girls under its direction, and commends its appeal for a capital sum of \$5,000 toward the requisite buildings, and for an annual contribution of \$2,500 for scholarships and other necessary expenses of its support, to the generosity of the members of the Church," and authorized the Treasurer to receive and transmit to the Treasurer of the New York Assyrian Mission Committee any sums donated for this purpose.

The Auditing Committee reported that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

The officers were re-elected and the standing committees reconstituted for the year.

Allen McLean, Esq., of Washington, D. C., was elected to fill an existing vacancy in the Commission on Work among the Colored People.

THE Rev. Austin W. Mann is working with characteristic energy to provide the services of the Church for the deaf-mutes of the Central West. He is constantly travelling from Pittsburgh to St. Louis and finds that everywhere his work is greatly appreciated by the people to whom he ministers. His devotion and their need deserve larger consideration from the Church than they have hitherto received. The offerings last year for the maintenance of missionary work among the deaf-mutes were lamentably small. Mr. Mann is making abundant sacrifices, travelling long distances, sitting up in ordinary coaches on night rides in order to save Pullman fares, and is doing everything in his power in order to carry on the work with the least possible expense. Gifts for this mission may be sent to the Treasurer of this Society.



# The Sanctuary of Missions

## A Question

WHAT is the meaning of the Christian life?

Is it success, or vulgar wealth, or name?

Is it a weary struggle, a mean strife,

For rank, low gains, ambition, or for fame?

What sow we for? The world? For fleeting time?

Or far-off harvests, richer, more sublime?

## "Thy Kingdom Come"

WHAT have we meant, all these days and years, when we said to God, "Thy Kingdom come"? What do we wish for or pray for? And is the wishing or praying enough? Or, if we wish and pray, is there aught besides, which we ought to do? . . . When that Kingdom does come, will it come *to* us, or *upon* us? It will come *to* us, if we have indeed prayed for it, prayed that we might have a share in it, and as we could, by prayers, by alms, by examples, by receiving the light of God within us, promoted it. . . . May none of us be slothful servants, saying listlessly, "Thy Kingdom come," yet asking as if they cared for nothing less. But may God give us grace so to use faithfully what He has for this short time entrusted to us, that we may see in that day, with joy, those whom our prayers, our alms, our words, our deeds, our lives, have holpen to love our God.—*E. B. Pusey.*

## Thanksgivings

For the increase of the Episcopate in China and the Philippines.

For the great opportunities open for the Church in China and Japan.

For the Rochester Missionary Conference. Page 31.

For the good example of the men and women who are facing difficult conditions in the domestic field. Pages 10, 17 and 38.

## Intercessions

That the \$20,000 needed for the new building at St. John's College, Shanghai, may be given.

That the need of workers in Indian Territory may be supplied. Page 38.

That parents may be more ready to permit their children to offer themselves for service in the foreign mission field.

That the spirit of generous giving may be aroused throughout the Church and the possibility of another deficit avoided. Page 3.

That the people of Tsuruga, Japan, may be more ready to receive the Gospel. Page 13.

That the people of India may be relieved of the burden of superstition. Page 28.

For the mission staff at Hankow. Page 18.

## The Collect

O THOU Good Shepherd of the sheep, look mercifully upon those who have none to watch over them in Thy name. Prepare them to receive Thy truth and send them pastors after Thine own heart. Replenish with Thine abundant grace those whom Thou dost send, and awaken the pity of Thy people [especially of all members of our own Communion] for all who are strangers to Thy covenant, so that by their prayers and loyal service, and the co-operation of Thy Holy Spirit, multitudes may daily be added to the Church and become partakers of Thy salvation, Who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

# THE WOMAN'S AUXILIARY

To the Board of Missions

## Woman's Work for Women on the Lemhi Reservation

BY HELEN GIBSON STOCKDELL

THE Lemhi Indians occupy a reserve of ten square miles along the picturesque little Lemhi River, on the Pacific slope of the great continental divide. They are of mixed breeds, Bannock,

furnished them by the Government, as on other reserves. Gambling is the only way to get money which they really understand and enjoy. They have not the least idea that it is a wrong way, and laugh incredulously when the sugges-



"GAMBLING IS THE ONLY WAY TO GET MONEY, WHICH THEY REALLY UNDERSTAND AND ENJOY"

Shoshone and Sheep-eater, with an occasional Flat-head. Considering the peculiar disadvantages under which, so far, these Indians have lived, their morals and manners are by no means as inferior as might be expected. Not compelled to cultivate the few acres of arable land they are entitled to, and having a weekly stint of rations issued by the United States Government, which, however small it may be, yet suffices to keep the wolf from the door, the Lemhi Indians are without occupation, and without incentive thereto. As yet, cattle are not

tion is made. They have had no religious instruction, and, apparently, have seen nothing in the religion of the whites they have to deal with, which inclines them to exchange their old ideas for the new. In the matter of plurality of wives, abundant example is given them among their white neighbors, near and far. In trading, they get worsted, and for their occasional labor they are underpaid. Yet, grumbling is rare, thieving infrequent, and their attitude toward the whites one of great kindness. Altogether, the Lemhi Indians are

worthy of the effort the Bishop of Boise is making to establish a mission here, and their need is the need of the community at large—the preaching and teaching of Christ's Gospel. When that shall take hold upon the hearts and lives of red man and white man alike, the "sweeter manners, purer laws" will be rung in, and the old order of hate and wrong rung out.

The mission house, as yet but half done, is designed as a centre, or base, from which the much-needed work is to be carried on. Until that is completed, there is nowhere to assemble a possible congregation, or to get together even a handful of women or children, for the simplest instruction. A clergyman recently come to Salmon City, thirty miles by stage from this point, has just written to offer a Sunday whenever we wish a service. Until the mission house with its hall for services is completed, the only place he can preach in is the small school-room, crowded with desks, not capable of seating even the handful of employees of the agency with the few Indians nearest us. The mission house, once finished, will seat a good congregation, and is to be open for Sunday-school and service every Sunday in the year, with the clergyman from Salmon as often as possible, and a lay-reader at all other times.

But building is a slow and costly undertaking here, where every foot of lumber and every pound of nails has to be hauled at so much the pound from the nearest railroad station, sixty miles away, and sixty miles of sheer mountain climbing at that. The logs for the mission were cut on the nearest hill of timber, fifteen miles off, and were promptly hewed and put up. Since then, delays innumerable have occurred in getting the necessary finishing lumber over the freight road from Red Rock, Montana, till now, with winter already upon us, the danger is that the roof cannot be put on before the cold stops work. In that case, I shall be obliged to remain as I am at present, without a house and without a horse—the two essentials to

any work among the scattered Indians. If the friends of missions could see the need as we in the field know it, not a week would pass before the seven or eight hundred dollars needed to complete our rough mission house would be supplied. And with that amount would come many another hundred to meet equally pressing needs in other districts.

This district, immense in area and full of difficulties (Lemhi County alone is three times the size of the State of Connecticut, and has not a church of our name in it), is too poor to stand alone, and must look to the Church in the East for help and sustenance, while struggling and grappling with such odds. Surely there is not in all Idaho a spot more utterly desolate and in need of the Gospel than this. It was on request of the agent and others that a mission was promised here, nearly a year ago. I had not been here a week before I was asked eagerly to have a Sunday-school for the white children just as soon as I could get the mission house built. That was in August. It will be August again before the Sunday-school can be had, unless



A BANNOCK FAMILY

*"They are of mixed breeds. Bannock, Shoshone and Sheepeater"*



money for the building comes, and comes soon.

And I have said nothing of that which lies so close to my heart, the work of reform among the Indian women. They make slaves of themselves for the men, and when child-birth comes the poor squaw is obliged, by the custom of her tribe, to go off into a wretched hovel made of willow boughs, and stay there

her baby and little girl, nor the clasp of her dying hand as she said to me, recalling a promise I had given, "You be good to my pappoose and my liddy one, and you come too by and by, up there?"

But between this and that day when, please God, I shall go "up there," there must be fierce warfare waged against the cruel *wickiup* which cost poor Indy (and many a woman before her) her



AT HOME ON THE LEMHI RESERVE

through her time of greatest need. I have just spent the last eight weeks in nursing a victim of this *wickiup* practice, whom the Agency doctor did his best to save. In the summer, during a wet spell, she suffered child-birth, followed by fever, on the wet ground of her *wickiup*, a few yards from the door of the very comfortable log house the rest of the family were in. She was a perfect type of woman, in build and in character, and we did all we could to save her, but it was too late. I shall not soon forget the wail of the mother-heart when she knew she must die and leave

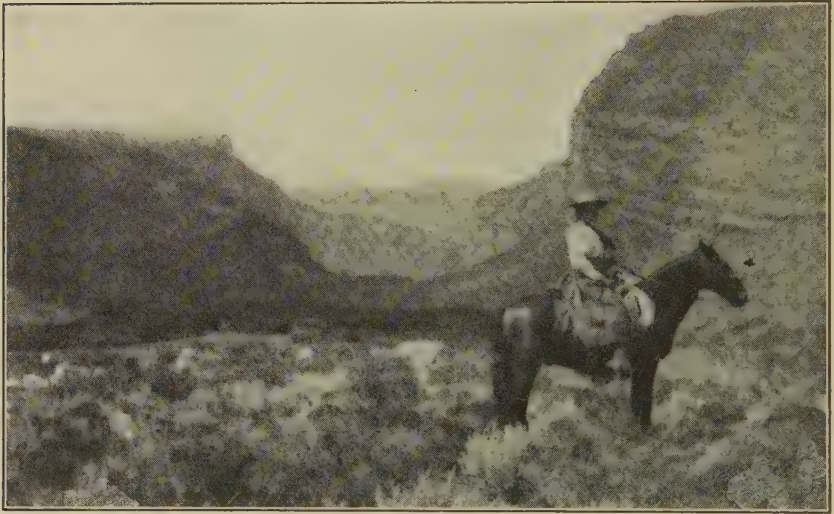
precious life. The *wickiup*, and all that it stands for in the debased idea of woman, must go. Will not all the women in the land help on this reform, whether here at Lemhi, or at Whiterocks, in Utah, or anywhere that the fight is on between humanity and inhumanity, between the degradation of woman and the uplifting of woman? I know that it will not be in vain that I make this appeal. Without a house and a horse I cannot reach and minister to the sick and dying, to say nothing of the work among the well and wicked.

This truly is not the half I have to

say. When I recall poor Indy and how hard I worked to save her to her sweet "liddy ones," and how she, in her gracious, warm nature, loved her "Mahma," as she called me from the first, I am all one burning protest against the barbarous superstition that makes the Indians regard woman's sickness as they do, and words pile themselves mountain high when I speak of it.

The pages I have written are untidy,

but you will forgive when you learn that the cause is a pair of eyes streaming, as I write, from a slight attack of blood-poison I got in nursing the poor thing. It was so impossible to remember the cautions the good doctor gave me, when all my thoughts were with the suffering creature. My next shall be shorter. I could not help myself this time; my naked mission walls and Indy caused this flood.



"WITHOUT A HORSE I CANNOT REACH AND MINISTER TO THE SICK AND  
DYING, TO SAY NOTHING OF THE WELL AND WICKED"

## The Annual Meeting of the New York Branch

THE New York branch of the Woman's Auxiliary never held a more enjoyable annual meeting than that in St. James's Church, New York, on Wednesday, December 4th. Bishop Potter was prevented by storm from reaching New York, from an out-of-town appointment on the previous evening, in time to preach the annual sermon and celebrate the Holy Communion according to custom; but after the opening service he called the meeting to order in the large hall of the parish house. There the Junior Department of the diocese had missionary literature and posters displayed, and some of the decorated envelopes of the United Offering, and their committee was ready to take subscriptions for THE SPIRIT OF MISSIONS and other publications. Other committees welcomed the delegates and guests and dispensed the hospitality of the day.

In the interval before luncheon the Bishop spoke briefly, urging the members of the Auxiliary not to forget sentiment while busy with their active work for missions, and added a few words also in praise of the Church Periodical Club. He then introduced Mr. Forrester, who told of the need of enlarging the Dean Gray School for boys and the Hooker Memorial Orphanage for girls, in Mexico. Mrs. Soule, diocesan treasurer for the United Offering, followed; and won the Bishop's spontaneous and hearty praise by her skill in giving within her allotted—and very brief—time a perfectly clear and stimulating account of the Auxiliary's triennial gift. It was at the request of Bishop Potter, who is chairman of the Assyrian Committee, that Mr. Shimmon spoke of the plans for prosecuting work among this ancient people. The last speaker of the morning was Dr. Lloyd, who, from a full heart, told of the Bishop of South Dakota and his work among the Indians as he had seen it in a week's visit with the Bishop on the plains.

After luncheon, the hall was again filled with the delegates and their guests, who returned with increasing interest to the afternoon session. Bishop Potter having been obliged to leave, the Archdeacon of Westchester, the Rev. Dr. Van Kleeck, kindly aided Mrs. Watson, president of the branch, in her duties as presiding officer. He first, in the Bishop's behalf, reviewed the loss sustained by the New York branch, in common with all branches of the Auxiliary, in the death of the Honorary Secretary, Mrs. Twing, and their own peculiar loss in the death of Mrs. Delafield, vice-president of their Domestic Committee. He also referred, in terms of affection and gratitude, to the long and faithful services of Miss Cornelia Jay, whom illness had obliged to resign from the Foreign Committee, which she had served as chairman for twenty-five years. Mrs. Watson read a practical address upon the help the clergy may give the branch by their interest and influence, and the threefold duty of the members—prayer, study and giving.

The roll-call showed a very general representation of city parishes, but emphasized a weak point which gives the diocesan officers large opportunity for development. This is the arousing of sufficient understanding of the great value of these annual meetings to prompt the women of the country parishes—especially those in remote parts of the diocese—to attend them.

Miss Jarvis, of Connecticut, spoke for the Junior Department, dwelling especially upon the value of the study of missions carried on in a style similar to that of a current event class; Bishop Kinsolving told of the need of the people of Brazil—Christian in name, but sadly lacking in the life which fulfils the name as well as the law of Christ; Miss Higgins, of Cape Mount, made an earnest plea for workers for the African Mission; Dr. Stires, lately come to St. Thomas's Church, spoke for the colored



people of the South; Bishop Rowe lifted the curtain just enough to give a glimmering idea of what weeks of lonely travel in an Alaska winter may really mean, and Dr. Lloyd, with a few earnest words and the benediction, closed the meeting, which even those with the experience of many years of meetings pronounced "very good indeed."

## The December Conference

TEN dioceses were represented at the Officers' Conference, December 19th: Central New York by one; Connecticut, two; Long Island, four; Missouri, one; Newark, four; New Jersey, one (Junior); New York, eleven; Pennsylvania, two; and we had the pleasure of having with us also Miss Higgins, from West Africa. Mrs. Watson, president of the New York branch, presided, and Miss Coles was with us to present the report of the Committee on Missionary Workers, and to make a plea for the need of teachers in St. Paul's and St. Mary's Indian Schools of South Dakota. We are glad to learn, since this report was made, that these vacancies are likely to be immediately filled.

On motion of Mrs. Neilson, of Pennsylvania, a greeting from the Conference was sent to the Bishop of the Missionary District of The Philippines, consecrated upon that morning.

The Secretary reported that the sermon preached by Bishop Nichols at the Triennial Service of the Woman's Auxiliary, on October 3d, may now be had for distribution, and also that the

United Offering of 1901 has been divided, and notice sent to that effect to the missionary bishops and to the Commission for Work among Colored People. She has written, asking how the different shares are to be appropriated, and hopes to be able to report upon this in these pages later on. She gave notice of a new leaflet called "The Story of the United Offering," which is now ready for distribution. It contains nine illustrations — Christ Church, Anvik, Miss Lovell with her Japanese girls, Bishop Brooke, of Oklahoma and Indian Territory, Bishop Rowe, of Alaska, a little Indian cripple, a home in the southern mountains, a Chinese Bible-Woman, an African hut, the class-rooms of the Philadelphia training school—showing how widely our United gifts have gone out in blessing. Everyone interested or who wants to interest others should have this leaflet.

## The January Conference

THE January Conference of Diocesan Officers will be held on Thursday, the 16th, at 11:30 A.M., in the room of the Woman's Auxiliary, Church Missions House.

At this Conference "What Constitutes General Missions?" with the terms "under appropriation" and "specials" will be considered.

In the list of diocesan contributions to the United Offering, printed on page 844 of the December SPIRIT OF MISSIONS, the Diocese of Texas was credited with \$25 only. This should have been \$175.

## A Group of Meetings

### The Secretary's Report at the December Conference

ON the evening of Friday, November 29th, the Secretary of the Auxiliary visited St. Faith's, the Home for Deaconess-students in New York. Here is a

family of eighteen young women, with four day students, who, with their distinctive training for the Order of Deaconess, are receiving a regular course of missionary instruction, have frequent

visits and talks from missionaries, attend noonday prayers in the Missions House Chapel frequently, have their own branch of the Auxiliary, and contribute regularly to missions. It was an incentive certainly to other branches when, at the calling of the roll in the New York annual meeting, twenty-one from St. Faith's arose, having been given the day in order to attend. One pupil of this school spent her last summer vacation with Miss Lucy Carter, in her missionary home among the Ute Indians of Utah, helping in her work.

The officers of the New York branch and others of neighboring dioceses would do well to visit St. Faith's and see for themselves what is there. In the course of their Auxiliary work—especially among the Juniors—they may at some time meet with young women who may be led by a knowledge of this school, or of its sister school in Philadelphia, which is full also of missionary spirit, to prepare themselves for a life of Christian service, under this careful training.

On December 5th the Secretary was able to be in Rochester, Western New York, for one day of the Missionary Conference, held there from the 4th to the 8th. This was not an Auxiliary meeting, but was planned by a committee of clergy and laymen of that city, with the Bishop's sanction, and in consultation with Dr. Lloyd and Mr. Wood. Wednesday, the 4th, was a devotional day; on the next the Conference, presided over by Bishop Walker, assembled, and after the Rev. Dr. Nelson had spoken upon what the Board of Missions did at its late session in San Francisco, and the Rev. Dr. Anstice on the past and present history of the Board of Managers, the Rev. Dr. Powers told of the American Church Missionary Society as an auxiliary to the Board of Missions, and your Secretary, of the Woman's Auxiliary. It was a somewhat unique experience, as the audience was composed of a rather larger share of clergymen and laymen than one often speaks to upon this subject.

At noon that day I went with Miss Bull to the Livingston Park School, where we talked to the girls. This is always a satisfactory bit of work to do, and it would be an excellent thing if the officers of every diocese in which there are such schools would see that they have some missionary visitor each year. In many of them there are missionary societies, and with a little care and interest these might be connected with the Junior Department, and encouraged to do more than they yet have done. Every boarding-school in our different dioceses might support a scholarship in some school among a heathen people.

In the afternoon of the same day I spoke at the missionary exhibit gotten up in connection with the Conference, under the leadership of Mrs. Van der Beek, Secretary of the Western New York branch. These exhibits are object lessons to those ignorant of missions, and can be made so more and more, as those who arrange them learn to plan with greater care and skill to make the missionary part more prominent, letting the decorative part serve simply as a slight though attractive background. The Juniors and the Babies' Branch had a capital arrangement of their leaflets, charts, scrap-books, etc., and the missionary box shown by the women of St. Paul's parish was really beautiful. While urging the emphasis upon the missionary part of the exhibit, however, I do not forget that the decorative side may be a means of engaging women in active work, which their ignorance of and lack of interest in missions would keep them from doing otherwise; and this work may lead to both knowledge and interest.

Such conferences as this in Rochester may take place in the future, in others of our cities where several parishes are established. In every case the women of the Auxiliary may greatly help, not so much as members of the Auxiliary, but as women of the Church, rejoicing to aid in any forward movement, throwing themselves, heart and soul, into the interest of the men of their households,

who may be placed on committees, and doing all that lies in their power to get husbands and sons, fathers and brothers, to attend the services and meetings.

On Thursday, December 12th, I visited Washington for a meeting held in the Bishop's house, of the Juniors of the diocese, over whom Mrs. Satterlee presides. The meeting was preceded by prayers in the house chapel, read by the Bishop, who also stayed through the greater part of the meeting. The Junior work is in its early days in Washington, but there is a branch in Trinity parish, that would set a good example anywhere, and to the skill and exertions of its president was largely owing the very successful Missionary Exhibit held in Washington last year. One pleasant feature of this Junior meeting was the large delegation from St. Luke's (colored) church.

The next day Bishop Satterlee kindly gave me five minutes of his weekly half-hour with the girls of the National Cathedral School, where Mrs. Satterlee hopes they may soon have a Junior branch and support a scholarship. As Hasu Gardiner, the daughter of our longtime missionaries in Japan, is in this school, it seems as though a scholarship in St. Margaret's, Tokyo, would be most appropriate.

The last meeting of the month was at Grace Mission, New York, on Tuesday, the 17th. Here was a room full of our East-side women, who have been known to us for some years through their Lent

work, packed at Easter in large boxes and sent to Archdeacon Joyner's missions in South Carolina, or to the mountain people of Asheville, or to the Indians under Mr. Clark, at Rosebud. That night I told them of another kind of box—that for the United Offering—and showed them the embroidered kerchief from the Empress Dowager of China, the red crêpe square with its gold cross from Japan, the ermine and buckskin and eelskin bags from Alaska, that have held the gifts from those branches of the Auxiliary. Seventy-eight boxes were taken by the women that night, and I dwell on this, in the hope that the officers of the Auxiliary may reach every such group of women in our parishes—mothers' meetings, Bible-classes, women of weak and struggling missions—and try to imbue them with the feeling that, however sad and hard the circumstances, of their outer life, if they have been enriched with the knowledge of the love of Christ and the hope of an eternal life in Him, it is their privilege, by prayer and sympathy and gifts, as they have power, to share these priceless blessings.

One interesting and peculiar feature of this meeting was that, at its close, the vicar of the chapel asked if a simple card might not be prepared, giving briefly the idea of the Woman's Auxiliary and its United Offering, with a prayer for daily use, in the German tongue, that the German women of the mission might better understand and enjoy what was desired of them.

## English and Japanese Helpers

A SHORT time since we had the pleasure of welcoming at the Missions House Miss Bristowe, on her return from Tokyo to her home in England. Miss Bristowe is one of the five ladies who carried on the "summer campaign" in the mountains of Japan, described in the July, August and September numbers of *THE SPIRIT OF MISSIONS*.

She went from England to teach in a school in Tokyo, but finding no opportunity there for direct missionary work, connected herself with our mission, where her help has been most efficient. While at home this fall, Bishop McKim gave us a recent letter from her, in which she made a report of the state of the Aomori station, which we are glad to give in full.



"The condition of our work has been very satisfactory. The Bible-woman, Mrs. Sasaki, has been very energetic and willing to learn, and has, I think, done excellent work. The Saints' Day Communion were started when I came up here in September last (1900), with the understanding that they would be in English, unless some Japanese were present. At first we had a few English services, but now they have ceased altogether, and we never have a Celebration without a Japanese congregation. Seldom less than five or six of us are present, and often more, at 6:30 A.M., as is the hour of service in the summer. The added number of Celebrations has brought down the average attendance, but really means advance.

"We have been trying to strengthen the Christian body we already have by bringing back some lapsed ones, but these are difficult cases and require great care. However, we hope to win them eventually. By coming back, they do not add to our numbers, but they do add to our strength. We are very friendly with the physician of the Aomori Hospital, and can go in and out when we like. There has been a great deal of illness among our Japanese acquaintances, and this has led to great opportunities for mission work; the results are either earnest inquirers, or those who will be so eventually, please God. In fact, the work seems alive all round, and if all those who are interested would only take the final step, we should have many more Baptisms; but it is only a question of a little more time.

"One family contains an old grandmother who is very ill and never likely to recover. She suffers a great deal, and is waited on by her daughter-in-law, who is a sweet girl of about sixteen, but deaf and dumb. The elder son is a confirmed Christian, but for four or five years had never once received the Holy Communion, because, he said, he did not exactly understand, and he was not good enough. We are glad to say that he has received now some instruction, is care-

ful about his preparation, and does not neglect his Communion.

"I could tell of several other interesting cases. One is of a young man who had been for years a constant attendant at Miss Babcock's Bible-class, but would not be baptized, owing to the opposition of his parents. He became consumptive, and went south, but came back to die. Owing to Miss Babcock's zealous care he was baptized, and the whole family is now so grateful that we are looking forward to great results, one day. The Christianity of a woman at Hachinobo changed her conduct so much, that her whole family were greatly impressed, and some of her relatives have allowed us to have our women's meeting in their house. I put down our increase of work to the increased numbers of Holy Communion and the more earnest attendance. The presence of Our Lord has given us life."

To this report we add some words from a missionary friend, which emphasize the value of Miss Bristowe's work, and the helpfulness of the native Bible-woman whom she mentions, and who, at first with Miss Suthon and later with Miss Babcock and her associates, has been connected with the Aomori Mission.

"Miss Bristowe has done such a great deal for the people since she came, in having helpful books of instruction and talks translated into the Japanese. These helps have been received most gladly. Last summer at Nousi, a little village near Aomori, Mrs. Sasaki, the Bible-woman, held several meetings, at first on Sundays. The people heard her so gladly that they sometimes stood with the rain pelting on their heads. They came from the next village also, a distance of several miles, and they told Mrs. Sasaki that they would gladly listen to her from the rising to the setting of the sun. So she finally spent several days at the place, for a part of the time holding two meetings a day. At several of these meetings there were seventy-five to one hundred people present. Twice Miss Bristowe came and

spoke a few words also, and after one of these times, some men, who had been impressed by what they had heard, came in the evening, bringing gifts of fruit and vegetables, and asking for Miss Bristowe, who had promised them some books.

"Mrs. Sasaki herself is worthy of more than a passing notice. Married some years ago to a man most unworthy of her, and now, because the cruel law allows it, separated from her three children, whom the man has placed with persons who are strangers to her, there are times when her mother's heart is full to overflowing, and chiefly because she knows that the children are not under Christian influence. That these children may be restored to her before it is too late, I am sure we who know of her cannot but pray. There is an almost child-like simplicity about her. It would help her to know that there are those in America who have heard of her and who pray for her and her children.

"Meanwhile, bravely and unceasingly does she work among her own people and their children. We foreigners have no



MRS. SASAKI

better friend. No one would do more for us than this little woman, who at the same time devotes herself most untiringly to the duties of the Church."

## A Request from Tokyo

Miss Neely writes from Tokyo, making request of the readers of THE SPIRIT OF MISSIONS:

"Perhaps there are some among you who have pictures or cards which you do not want. If you would send them to me, I should be very much obliged. There are no resources out here for religious pictures or the Festival cards at all. The shops do not sell them. Christmas and Easter cards give so much pleasure to the children, and grown people, too; they teach a lesson in themselves.

"And then perhaps there are some among you who have pictures of famous churches or scenes in secular history, which you no longer care for, and which have been relegated to some hidden place, and which you could send to us.

"Woman's education in Japan is but recent. Thirty years ago it was almost unknown, so that anything that will interest our girls and help them to think will be very acceptable and highly appreciated. They need to be lifted above themselves, and their commonplace surroundings. You who are lost in the flood of illustrated reading-matter, that is an education in itself, can scarcely imagine a condition in which there are no libraries, no illustrated magazines, no picture galleries of the world's pictures, and no Christian art. So you see that teaching about the outside world is very abstruse. I trust you may send me something for the girls and women among whom I work."



# The Mary A. E. Twing Memorial Fund

THE Treasurer acknowledges the receipt of the following contributions to this fund:

Previously reported to Nov. 25th, 1901, \$381.06.

<b>ALASKA—\$6.00</b>	
“Cash”.....	5 00
Mrs. J. L. Prevost.....	1 00
<b>ARKANSAS—\$2.00</b>	
Hot Springs—Mrs. P. H. Ellsworth, St. Luke's, Branch Wo. Aux.....	2 00
<b>BOISE—\$5.00</b>	
Boise, Idaho—St. Michael's, Wo. Aux.....	5 00
<b>CALIFORNIA—\$25.00</b>	
Oakland—Mrs. M. A. Todd.....	25 00
<b>CENTRAL NEW YORK—\$15.10</b>	
Geneva—Miss Alice N. Dox.....	5 10
Syracuse—Mrs. Ellen M. Lockwood, St. Paul's, Branch Wo. Aux.....	10 00
<b>CONNECTICUT—\$531.00</b>	
Mrs. Howard S. Clapp, Treasurer Connecticut Branch Wo. Aux.....	500 00
Meriden—Mrs. C. H. Flisk, Wo. Aux., St. Andrew's Parish.....	20 00
Norwalk—Mrs. H. Louise Smith, St. Paul's Parish.....	11 00
<b>GEORGIA—\$550.00</b>	
Savannah—Mrs. Houston Clinch.....	500 00
Mrs. Annie C. Johnson, Christ Church, Branch Wo. Aux.....	25 00
Mrs. Annie C. Johnson, St. John's, Wo. Aux.....	25 00
<b>ILLINOIS—\$17.00</b>	
Wo. Aux., Church of the Good Shepherd... Alton—Mrs. John E. Hayner, Secretary, St. Paul's, Branch Wo. Aux.....	1 00
Champaign—Miss Lucy Beers, Secretary, Branch of Wo. Aux.....	5 00
Jacksonville—Mrs. F. J. Harlow, Trinity Church, Branch Wo. Aux.....	1 00
	10 00
<b>KENTUCKY—\$10.00</b>	
Henderson—Through Rt. Rev. T. U. Dudley, St. Paul's, Wo. Aux.....	10 00
<b>LEXINGTON—\$50.00</b>	
Frankfort—Miss Mary E. Harrison, Lexington Branch Wo. Aux.....	50 00
<b>LONG ISLAND—\$5.00</b>	
Brooklyn—Mrs. E. Walter Roberts.....	5 00
<b>LOUISIANA—\$108.30</b>	
New Orleans—Mrs. Eliza Greenwood, Secretary, Louisiana Branch Wo. Aux.....	108 30
<b>MASSACHUSETTS—\$10.00</b>	
Boston (Roxborough)—Aid Department, St. James's.....	5 00
Springfield—Christ Church, Branch Wo. Aux.....	5 00
<b>MICHIGAN—\$105.10</b>	
Detroit—Mrs. W. J. Chittenden, Wo. Aux. of Michigan.....	80 00
Mrs. Sibly A. Baldwin.....	25 10
<b>MINNESOTA—\$2.00</b>	
Glenwood—Wo. Aux., St. Paul's Mission... Moorehead—Miss Jennie Hill, Secretary, Wo. Aux., St. John's.....	70
	1 50
<b>MISSISSIPPI—\$2.00</b>	
Raymond—Mrs. J. J. Armstrong.....	1 00
Mrs. J. R. Eggleston.....	1 00
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"One of China's Scholars." By Mrs. Howard Taylor. Size, 7 2-3 x 5 1/2 inches. 280 pages. 2s. 6d.

### E. P. Dutton & Co., New York

"China." By E. H. Parker. Size, 8 1/2 x 6 inches. 332 pages. \$2.50.

### Houghton, Mifflin, New York

"The Life Everlasting." By John Fiske. \$1.00.

### Longmans, Green & Co., New York

"The Sunday-school Outlook." Size, 7 1/2 x 5 1/4 inches. 104 pages.

"Foreign Missions." By E. T. Churton, D.D. Size, 7 1/4 x 5 1/4 inches. 246 pages.

### The Macmillan Co., New York

"The Making of An American." By Jacob Riis. Size, 6 3/4 x 6 1/2 inches. 443 pages. \$2.00.

"A Short History of the Hebrews to the Roman Period." By R. L. Ottley. Size, 7 1/2 x 5 1/2 inches. 324 pages.

"Via Christi." By Louise Manning Hodgkins, M.A. Size, 7 x 5 inches. 251 pages. 50 cents.

"The Teaching of Jesus." By George Baker Stevens, Ph.D., D.D. Size, 7 1/2 x 5 1/2 inches. 190 pages. 75 cents.

### The Neale Company, Washington, D. C.

"The Heart of David." By Augustus George Heaton. Size, 5 1/2 x 8 1/2 inches. 389 pages. \$2.00.

### F. H. Revell Co., New York

"China in Convulsion." By Arthur H. Smith. Size, 9 x 6 1/4 inches. 770 pages. \$5.00 (2 vols.).

"Bible Lessons for Little Beginners." By Mrs. Margaret J. C. Haven. Size, 8 x 1 1/4 inches. 223 pages. 75 cents.

"Men of Might in India Missions." By Helen H. Holcomb. Size, 8 1/4 x 5 1/2 inches. 352 pages. \$1.25.

"The Chinese Boy and Girl." By Isaac Taylor Headland. Size, 9 1/4 x 7 inches. 176 pages. \$1.00.

"Mission Problems and Mission Methods in South China." By J. Campbell Gibson, M.A., D.D. Size, 8 x 7 1/2 inches. 332 pages. \$1.50.

"Constantinople and Its Problems." By Henry Otis Dwight. Size, 8 x 5 1/2 inches. 239 pages. \$1.25.

"The Lore of Cathay." By W. A. P. Martin. Size, 9 1/4 x 6 1/4 inches. 472 pages. \$2.50.

"The Child of the Ganges." By Rev. Robert N. Barrett. Size, 8 x 5 1/4 inches. 355 pages. \$1.00.

### T. Fisher Unwin.

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